

Homecoming Queen? Pondering the prospect of a high-school reunion • The Back Page

Body Politic

A MAGAZINE FOR GAY LIBERATION



JUDY GRAHN

Richard Summerbell
on the oracular vision
of *Another Mother
Tongue: Gay Words,
Gay Worlds*

SLEAZE!



SYDNEY GEARS UP FOR MARDI GRAS

SURVEILLANCE

ED JACKSON ON THE ST CATHARINES
WASHROOM ARRESTS

THE UNKINDEST CUT

Robin Hardy on
CIRCUMCISION

TOM ROBINSON

Alan McGinty talks
with the British rocker
making a comeback,
still gay, still glad and
still angry

SEXUALITY

Lee Waldorf talks to
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LETTERS

Cuban improprieties

I don't have with me the Jay Scott interview you mention in your article (Richard Fung's and Tim McCaskell's "The Cuban Roller Coaster," in "A Feast of Films," TBP, November 1984), but it is certain that I did not say or believe that Hollywood is "funding only communist and para-communist films." What I might have said, and Scott misinterpreted, is that Hollywood, indeed, has not done any film (with the exception of the Cuban episode in Hitchcock's *Topaz*) against Castro, and rather has done the opposite, siding with his politics in Latin America. Think of Richard Lester's *Cuba*, Coppola's *Godfather II* and Costa Gavras's *Missing*, to which you could add DePalma's racist view of Cuban exiles in *Scarface* and the Oscar nomination for best foreign film of the Nicaraguan-Cuban *Alsino and the Condor* a couple of years ago. How to explain the curious phenomenon of a film industry dominated by big corporations and conservative moguls not attacking Castro's communist regime? The Soviet Union, Poland, Vietnam, Cambodia, etc, have had their share of criticism; Castro's Cuba, no.

I myself have no explanation for this. I just want to point out the fact, and say that this is one of the reasons why Orlando Jimenez and I did *Improper Conduct*.

In another part of your article, you complain that in *Improper Conduct*, we don't "learn anything about gay life in modern Cuba, its organization (?) or its resistance to oppression." Whose fault is it if we didn't? Neither Orlando nor I (nor you for that matter if you wished to) would be allowed to do film research in Cuba about the subject. The last gay witnesses in our movie came in 1980 with the Mariel exodus. Since then, practically no other emigration has been allowed. The truth is that there is no gay organization in Cuba in the open, there is no legal resistance to oppression, and no gay magazines such as your own. Go to Cuba and see for yourself.

Our film is not "classic propaganda," as you claim, it is rather the opposite, an anti-propaganda movie precisely in which victims of a police state cry against oppression.

In another part of your article, you attack our film for the "implicit denial of gains in health care, literacy, housing and education brought by the revolution." Not mentioning something is not a denial, implicit or explicit, and if we didn't mention these supposed gains it's because the statistics about them are highly overrated and not checked by anybody but the Cuban government itself. International institutions accept them without any control. As happened after Stalin's and Mao's deaths, it will certainly be known one day that these "gains" were all a fake.

Besides, following Amnesty International's principle, we thought that denouncing attacks on human rights alone is an obligation for those who know about them. Denouncing without other considerations has a value in itself. To find extenuating circumstances for oppression can lead to hiding the simple truth, and excuses can always be found. Hitler's friends will invariably talk, to justify Nazi oppression, about how he ended unemployment and inflation, and about the great autobahns that were built.

You credit Boston's *Gay Community News* for their affirmation that one of the witnesses in our film, the poet Armando Valladares, was a Batista police agent during the last years of that bloody dictatorship. This is, of course, another slander cooked up by the Cuban state security police to diminish the great impact Valladares's freedom after 22 years in prison had in the European media. Actually, Valladares was too young to be in the police corps. With the triumph of the revolution, he was actually promoted to a high job in the post office. If he had been a Batista torturer, as they claim, he would have been executed or at least imprisoned in the first days of the revolutionary takeover in January 1959. He was imprisoned almost two years later, in November 1960.

I have made these notes in a language that is not my own. I hope they can be understood. I would like this letter to be published in your very interesting magazine.

Nestor Almendros
Paris

One death too many

We should be shocked and saddened by the incident in St Catharines where a gay man committed suicide after having been charged with committing an indecent act in a washroom. This death should not have happened. He was charged along with 31 others and their names released by the police.

This 41-year-old man, a husband and father, a Sunday-school teacher and salesman, was obviously unable to face friends and neighbours and perhaps even family in the face of this publicity.

Apparently, the washroom was located in a shopping mall and there had been some complaints from customers. We have a few similar situations in Toronto. Instead of bringing in police, charging and publishing the names of those involved, why don't these malls simply increase their own security to act as a deterrent. I have suggested this approach to downtown shopping centres.

Please, let's learn from tragedies such as this one. One death is one too many!

Jack Layton,
Alderman, Ward 6
Toronto

The suicide of one of the 32 men charged with gross indecency in the St Catharines Fairview Mall arrest made me heartsick and angry. The article (*The Globe and Mail*, January 8, 1985) reporting the incident was appropriately titled "Police defend war on homosexuals." And what a mean, ruthlessly vicious war it is!

The words of Martin Walsh, the deputy chief of the Niagara Regional Police, saying that the suicide was sad and tragic, strike me as nothing but crocodile tears. He and his "colleagues" nevertheless released the names of those charged so that the media, or whoever else, might further victimize them. Martin Walsh also has the hubris and arrogance to say in regard to those charged, "It would appear that these people are sick." Would he have us believe that watching videotapes of people going to the toilet, in the

THIS ISSUE

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Has a focus on victimization left feminists without a language to talk about sex? Lee Waldorf interviews Carole Vance, and Sue Golding reflects on her book, Pleasure and Danger: Exploring Female Sexuality.

7: Surveillance and suicide

The death of a man charged in the January washroom busts in St Catharines is leading many to question police methods. Ed Jackson investigates.

29: Cut/Uncut

Robin Hardy looks at the reasons behind the wholesale acceptance of a useless and often damaging operation: circumcision.

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Rocker Tom Robinson survives a slump and returns as strong and angry as ever. An interview by Alan McGinty.

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Sydney, Australia parties for fun and community profit in preparation for the 1985 Gay Mardi Gras. A report by Doug Grenville.

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Do you know where the word "bulldike" comes from? Richard Summerbell checks out Judy Grahn's speculations in Another Mother Tongue.

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00: Network does not appear this month (sorry, Peter).

The cover: Judy Grahn by Lynda Koolish, sleazy lips by Doug Grenville, Carole Vance by Alan O'Connor; design by Rick Bébout



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“The question is not: why do men engage in sexual activity in public places? The question is: why do police respond to it with such damaging violence?”

hope and expectation that someone could be victimized, is normal, healthy human behaviour?

Most of us would consider such behaviour predatory, voyeuristic, prurient and sadistic. How many more lives will be lost? How many more families destroyed before the police change their behaviour?

The question is not: why do men engage in sexual activity in public places? The question is: why do police respond to it with such damaging violence?

Charlie Diamond
Toronto

As gay social workers, we are distressed by the recent suicide of the St Catharines man, subsequent to his being charged with gross indecency. This unfortunate death is the result of the oppression and guilt created by society's puritanical and hypocritical attitudes toward any form of sexual expression, including gay sex. The appropriate guilt felt by the officer who requested a transfer from the washroom surveillance detail is symbolic of the guilt which society must bear.

This tragic and unnecessary death highlights the need for society to develop more supportive attitudes toward gay sexuality, and thus provide alternatives to washroom sex.

The Association
of Gay Social Workers
Toronto

The letters above from Charlie Diamond and the Association of Gay Social Workers are carbon copies of letters sent to *The Globe and Mail*.

Colonial sadism

Philip Solanki was right to urge everyone to watch Granada Television's *The Jewel in the Crown* (TBP, January), but his report contains several errors.

Some of the slips are minor. For instance, Daphne Manners had no title — it was her aunt who was Lady Manners; and Lance Corporal Pinker could not be called an officer. Much more important, though, is Mr Solanki's misunderstanding of the central character, Ronald Merrick. Merrick was not a public schoolboy; he had attended a grammar school which, as the series abundantly demonstrated, branded him in the eyes of the class-conscious British Raj and soured him massively and dangerously. This is a vital point to understand, almost the main point of the entire series, which one could argue is as much about the class struggle in England as about the collapse of British rule in India — they are, in fact, almost the same thing. (And it goes on: Mrs Thatcher, with a middle-class background similar to Merrick's, is a particularly ruthless supporter, like him, of privilege.) The irony of Kumar is that although his colour is wrong, he did attend the right school, so he becomes a sort of obverse of Merrick. For complex but believable reasons, Merrick carries out on Kumar the rape (more or less) that he is falsely accusing Kumar of. India is a projection of England.

It is also incorrect to suggest that Merrick found in India an outlet for his homosexual desires that could not be ex-

pressed at home. He is shown throughout as a repressed sado-masochist, incapable of love, but whose desires surface now and then despite himself. On the whole, *The Jewel* is fairly sympathetic to homosexuality. Lance Corporal Pinker is treated with authorial compassion, the transvestites and the queenie NCO with affectionate amusement. Merrick, however, is a monster. He is an able man distorted by his errant sexuality (but, to be fair, to a much larger extent by his own class hatred). In a somewhat heavy bit of symbolism, the hideous disfigurement that he suffered in battle becomes the stigma of his inward disfigurement.

In the end, *The Jewel* comes down on the side of the “healthy,” straight, upper-class types.

Peter Millard
Saskatoon

Philip Solanki responds:

While I blush at the simple errors mentioned in Peter Millard's letter regarding Daphne Manners's and Lance Corporal Pinker's elevated titles, I respectfully take exception to the points regarding my understanding of Ronald Merrick's character. Although I'm well aware that Merrick did not attend “the right school,” my point was intended as a general comment on over-zealous British colonial authorities as a whole. Many of the leading colonial expansionists were in fact homosexual; General Gordon of the Sudan and Dr David Livingstone come easily to mind.

I must disagree entirely with Mr Millard's point questioning Merrick's sexual opportunities in India. I find it impossible to believe that Merrick could have indulged his sado-masochistic tendencies to nearly the same degree in England. Even the most oppressed British labourers had more legal rights than the average Indian. Further, the British had access to media coverage and public sympathy which would have made the sadistic interrogation carried out on Kumar impossible on a fellow Englishman.

Mr Millard's comparisons to modern British politics are interesting. Unfortunately, space limitations in the Out in the City section, where my review appeared, prevent much meaningful analysis of such related topics.

Correction

At the end of “Making Friends, 1926” (TBP, February), incorrect information was given about two of Elsa Gidlow's publications.

Sapphic Songs: Eighteen to Eighty, was published not by Naiad Press, but by Druid Heights Books. It is, however, available from Naiad, its distributor, at Box 10543, Tallahassee, FL 32302.

The forthcoming autobiography, *Elsa: I Come With My Songs*, will be a joint publication of Druid Heights Books and Booklegger Press, 555 29th St, San Francisco, CA 94131.

Our apologies for these errors.

The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length.



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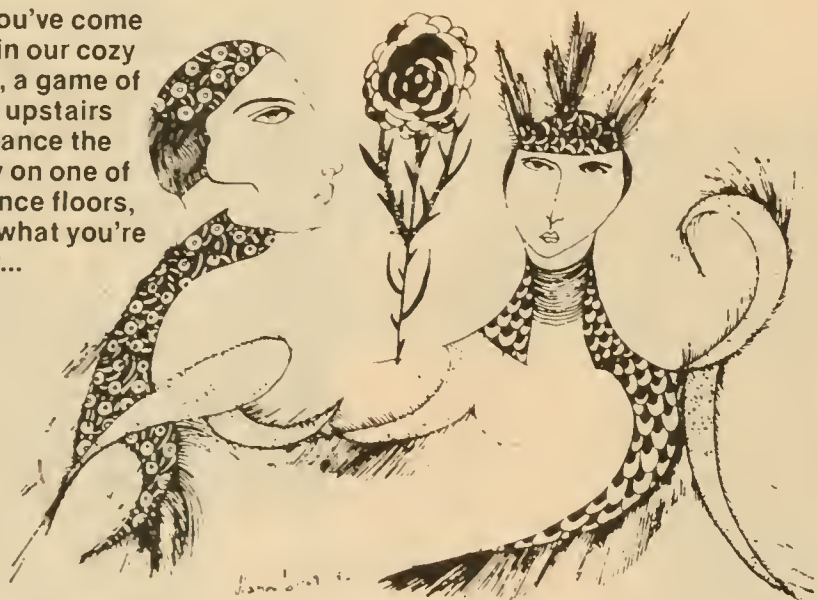
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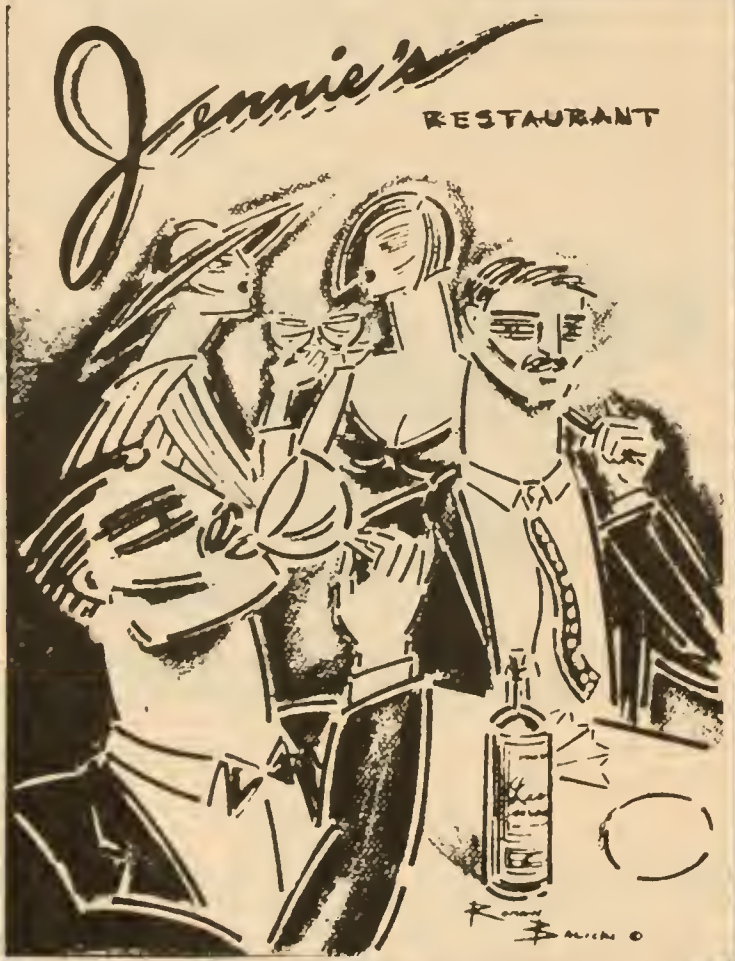
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EDITORIAL

From nuisance to mania

St Catharines — a "police war on homosexuals"?

Yes and no. Yes and much more!

It was a *Globe and Mail* headline which called the police arrest of 32 St Catharines men a war. Drastic label — dreadfully misguided policing.

This is the latest in a series of such arrests staged by southern Ontario police forces. Orillia was the first, then Welland, Kitchener-Waterloo, and smaller operations in Oakville and Hamilton. The equipment and training is from the Ontario Provincial Police, with at least tacit consent from the solicitor general of the province. The police were encouraged, no doubt, by the (thankfully) former attorney general, Roy McMurtry, having long ago declared open season on Toronto's gay community, first by prosecution of this magazine and then by bathhouse raids. The rot and slime extend far beyond the Niagara Regional Police.

But what happened in St Catharines and other towns is not just part of a war on homosexuals. The arrested men do not see themselves as gay. Most are married with children, and have the sort of mixed sexual desires which Kinsey told us long ago were commonplace. These men are often confused about their sexuality, isolated from the social contacts and supports which many of us enjoy, without any socially accepted outlet for their desire for contact with the same sex. Police homophobia is striking out far beyond the gay community.

The methods used by police strike at the rights of all Canadians. Installing video equipment in washroom stalls is an affront to all. Using round-up techniques for minor offenses is a grotesque distortion of the criminal justice system. It ensures a major press event, and hence the pressure for naming names and "clearing the air." The police manufacture a story; most of the press obligingly play their part (the St Catharines *Standard* being a notable exception); and the lives of decent people get destroyed. With homophobia as widespread as it is, the publishing of names gives the press the arbitrary power to inflict far greater damage than the courts.

There is no reason to believe that a suicide will halt the pattern. Suicides or attempts at suicide have given police no pause in the past. Niagara's Deputy Police Chief is unrepentant about the raid, dismissive of complaints about video surveillance, and on record as willing to do it all again.

For the gay community, the case against police abuse is clear. The surveillance and round-up strategy must stop and the solicitor general's office must be called to account for the destruction wreaked so far. There is also a clear case against media outlets falling into manipulative traps laid by the police. Names of accused in minor offences such as this should not be published.

If washroom sex becomes a public nuisance, it should be faced as that and no more. Various approaches are possible: posting signs, issuing warnings, modifying washroom structures, patrolling in uniform — that sort of thing.

The extent of public nuisance is open to some question, though, and the gay community might be wary of getting swept up in the hand-wringing of police and judicial authorities, and others who claim that young children are constantly endangered by deviates. After all, securing arrests in Toronto and smaller Ontario centres has required either entrapment or extraordinary surveillance routines. Washroom sex has been around for decades and for almost all of that time has been completely ignored by the public, and unknown to it. For most people, what goes on in cubicles is neither particularly interesting nor appropriate to pry into. If we join too quickly in the general fretfulness, we are entering a difficult debate about what sex is proper and what is improper, and we are equally agreeing to a debatable claim that we are faced with a major public problem.

A good deal of community action and debate has been created in the wake of St Catharines. Local information and support services have sprung into action, and a few Toronto-based organizations have become actively involved (the Metropolitan Community Church, Gay Fathers, the Coalition for Gay Rights in Ontario and the Right to Privacy Committee). We as a community need further debate on the issue of washroom sex, and the groundwork for that debate is being laid.

In the meantime, the message to governmental and policing authorities must be clear and unequivocal — that what they have done in St Catharines and elsewhere is an intolerable affront to all Canadians. □

THE NEWS

Police play with high-tech toys and abolish privacy in the process

St Catharines: indecent exposure

Early in the new year, 32 men were charged with gross indecency after being filmed by hidden video cameras in a St Catharines shopping mall washroom. The fourth such police operation in southern Ontario in less than two years, it was a familiar story. The latest episode, however, was lifted from the routine by the dramatic suicide of one of the men charged. The resulting media coverage and public discussion has focused unprecedented attention on the appropriateness of police surveillance techniques, on the ethics of publishing names in such cases and on the situation of married men who seek sexual contact in washrooms.

The badly burned body of a 42-year-old salesman, Sunday school teacher and father of two was found in the charred ruins of his car on the shoulder of a country road January 5. Three hours earlier he had been called into Niagara Regional Police headquarters and charged with an act of gross indecency in a washroom in Fairview Mall. He returned home, kissed his wife and children goodbye, got into his car and, while driving slowly to a nearby town, poured gasoline over his body and flicked his lighter.

The man was to have appeared in court in Hamilton in February on a similar charge laid November 1 by Hamilton-Wentworth Regional Police. Police reported he had told them "he was going through a mid-life crisis. He didn't know why he was doing what he was doing, only that he didn't seem able to stop."

Two days after the suicide, police released the names of the 31 other accused. Ranging in age from 19 to 69 and including a Baptist minister, a bank manager and several retired men, they were charged with a total of 47 counts of gross indecency and two charges of committing an indecent act.

The police investigation had begun late last fall after Andy Hadjiyannakis, owner of the Fairview Restaurant and Tavern, decided that the number of men cruising his basement washroom was getting "out of hand" and that he had to do something "to protect his customers." The washroom, although operated by the restaurant, is frequently used by other shoppers in the mall. Hadjiyannakis first tried to get the mall's manager to act on his complaint. When that failed, he turned to the police for assistance.

According to Deputy Chief Martin Walsh, "It was a joint decision by the owner of the place and the police to put together a task force to correct the situation once and for all."

The task force consisted of seven officers. After borrowing video equipment from the Ontario Provincial Police (OPP) in Toronto, the team installed concealed cameras in the washroom and, from a room nearby, monitored all activity on the screens for periods of up to 12 hours a day. All suspicious behaviour during the first week of December was taped. It is thought that, when a suspect left the washroom, other officers were alerted by radio to follow him to his car to record the licence plate number. This information was then used to establish the men's identity.

Police waited until after the Christmas



holidays to call the men into the station to charge them. They were not charged earlier, said Staff-Sgt Robert Gunter, because there was "no imminent danger to the public" and because of "the tremendous impact it would have on the suspects' families."

The subsequent suicide and publicity didn't appear to bother restaurant owner Hadjiyannakis. "The police have done the right thing," he told a reporter. "I say it's not my problem because they're not my customers, they're shoppers."

This is the second time the Niagara Regional Police have used video surveillance to round up men having sex in washrooms. In a widely publicized incident in December 1983, 33 men were charged with gross indecency in a washroom in Welland's Seaway Mall. Incidents have also occurred in Orillia, Kitchener and Oakville (see chart, page 9). Each time one of the investigations occurs, public discussion of the issues has become more heated and criticism of the police tactic louder.

Gay activists in the Niagara region and in Toronto reacted with anger at the inhumanity of the police methods. They called the use of hidden video cameras a gross invasion of privacy and blamed the police for ruining people's lives by saving up names and releasing them to the media to ensure maximum sensation.

Metropolitan Community Church (MCC) of Toronto took a handful of people to St Catharines January 15 to picket the headquarters of Niagara Regional

Police. "We are appalled at the inhumane action taken by the police force in its handling of this situation," read the MCC statement handed out to the throng of news people. "Out of many alternative solutions available, they chose the one most destructive of human life and dignity. We hold the police entirely responsible for the death of the man who committed suicide."

Warren Hartman, a representative of the recently formed Gay Organization of Niagara who has been quoted frequently in news reports of the incident, said, "I'm a little miffed about the MCC demo. They said local gays can't come out and show themselves. If they'd let us know, we might have joined them."

MCC pastor Brent Hawkes defended the Toronto-inspired demonstration. "It more clearly focused protest against the police," he said. "It makes it easier for politicians and clergy in the area to criticize the police."

Suggestions for alternative ways to deal with the alleged nuisance aspect of washroom sex were first offered by gay activists and lawyers. They include trespass notices, warnings, prominent signs and patrols by uniformed security guards. The suggestions soon began to be picked up by media commentators and by a few politicians.

Fred Dickson, a member of the St Catharines Regional Council, called the police investigation "Operation Overkill." He has asked the local police commission for a complete review of the police ac-

tions. "I want to know if other options had been considered," he said. "If they were rejected, why were they rejected?"

Dickson was alone on council in calling for an investigation of the police tactics. "I was disappointed that no one else spoke to the issue," he said later. "There seems to be a real reluctance to deal with it."

"I'm disappointed in the criminal bar locally for not making an outcry," said Welland lawyer Peter Kormos, a frequent critic of the Niagara Regional Police. "People (arrested in washrooms) are like the new niggers," he said. "It's safe from the point of view of the police to use this kind of surveillance on them. It's hard to develop support because of fear of being identified as a queer-lover."

For the first time in a washroom sweep, there were murmurings of unease from provincial opposition parties at Queen's Park. Murray Elston, MPP for Huron-Bruce and Liberal justice critic, questioned the methods used by the police. "Where it's a victimless crime, there are better ways," he said and suggested warnings "would have been quite enough." He said, "The whole affair could have been treated with more compassion and common sense." Elston has asked the provincial solicitor general to explain the guidelines used by the OPP in loaning out video equipment to local police forces. The OPP falls under the jurisdiction of the solicitor general.

NDP leader Bob Rae also questioned the police tactics. He said there should at least be a clear warning when video cameras are used. "I'm not satisfied it's the only way to do it," he said. "There are better, fairer, more decent ways of solving the problem."

The arrests have aroused much discussion in the St Catharines area because the men arrested do not appear to fit easily into homosexual/heterosexual polarities. "When police start attacking people you perceive as your next-door neighbour, it's hard to understand," says Thom Greenfield, a member of Gay Fathers of Toronto. "It's no longer just people who walk down Yonge Street in demonstrations (who have gay sex). It shakes the very foundations of your assumptions."

The media, print and electronic, local and national, have devoted much print space and air time to covering the story. The suicide provided them with an irresistible human-interest angle and helped to focus attention on the sufferings of the individuals involved. *Toronto Sun* columnist Barbara Amiel's comments were the most pungent. She wrote that she had "nothing but contempt" for police forces "who, like horrid little voyeurs with spotty faces and squinty eyes, spend their time leering into cameras for a week in a washroom to see just how many men they can nab."

Amiel's column concluded: "Two children are fatherless and a man suffered a horrible death because we lack charity, compassion and the political will to bring our police forces back into line."

Criminologists who have studied police organizations note that the police are always at an advantage in that they

continued next page

control all the information about what happened during criminal investigations. The media and the larger community are dependent upon police accounts of how they came to designate an act as a "crime" and an individual as a "criminal."

"Secrecy allows the police to mystify and it stands as a potent force of police organizational power," writes Richard V. Ericson, author of *Making Crime: A Study of Police Detective Work* and a member of the University of Toronto Centre of Criminology. "Legitimacy is accorded to (police) accounts so that they become accepted as valid and take on factual status," he says. Because of this, "it is extremely difficult for others to monitor whether detective accounts accord with what they actually did."

The concentrated attention of the

SURVEILLANCE

media on the St Catharines arrests, and the willingness of Niagara Regional Police spokespeople to respond to every request for an interview in order to defend their actions, have revealed a number of factual discrepancies in their stories. Most of the media comments were left to Deputy Chief Martin Walsh, who retired at the end of January. ("Walsh has been used for the last 25 years to calm troubled waters," said lawyer Peter Kormos.) He has been succeeded by John Shoveller. The recently appointed chief, Jim Gayder, stayed completely out of the limelight after making one comment early on in the

case. "This is not the easiest crime to detect and investigate," he said.

The first police press release issued January 5 said surveillance was set up in the washroom following "several complaints" from mall shoppers. Later, Deputy Chief Shoveller said the police had in fact received only one complaint: from restaurant owner Hadjiyannakis.

Early media reports repeatedly raised the spectre of unsuspecting people, especially children, walking into the washroom and being accosted. "I haven't met a single person who has been accosted in a washroom," said Peter Kormos, "and the police haven't been able to produce anyone either."

"The chances are very great that children going into the washroom would see some of these acts," said Staff-Sgt Gunter. Gunter went on to warn parents

to keep track of which washrooms their sons were using and to make sure they were accompanied by an adult male. When pressed, Gunter could produce no actual incident of a child being molested. "At no time during the surveillance were children involved," he admitted. Asked later why it was thought necessary to mention children at all, Deputy Chief Shoveller said, "I can't answer that."

Asked why alternative methods such as the issuing of warning notices were not explored, Walsh told reporters, "We've tried that system in the past and it did not bring the situation under control."

The St Catharines *Standard* discovered that the one incident in which the Niagara Regional Police had used warnings had occurred in the same washroom in 1978. At that time the police cut a hole in the ceiling to allow concealed officers to

Living the double life

"Society suppresses the idea that it's possible to be married and gay." Gay fathers on the schizophrenia of washroom sex and straight life.

"I'm not homosexual. I'll tell you that right now. I've been married. They tell me that homosexuals don't get married."

So says a man charged in the Fairview Mall washroom, talking to a Hamilton *Spectator* reporter. Says another: "The urges don't come over me all the time. When I drink sometimes they do." And a third: "I'm not interested in men. It's something that's an act, that's all."

What are we to make of these statements? We know that men who seek sex in washrooms and parks do so for varied reasons. They may be openly gay men who simply like the excitement of the situation. They may be young gays in the process of coming out. They may be immigrants who are having difficulty breaking into the gay community because of language problems. Or they may be older men who feel themselves not attractive enough to compete in the sexual marketplace.

Washroom sex is not an isolated phenomenon, in large cities or small. It does not require a clinical explanation, even if it is treated as bizarre and incomprehensible by the mainstream media. Nevertheless, many members of the gay community grant little sympathy to men caught in a tearoom bust.

Married men with wives and children represent a sizeable portion of those who frequent washrooms, especially in small towns. In an attempt to unravel the complex psychology of the double life, I talked to several members of Gay Fathers of Toronto. They spoke of their reactions to the St Catharines bust and compared their own lives to those of the men now facing public exposure as unwilling homosexuals.

Don: For ten years, starting two years after I got married, I spent at least two hours a week in washrooms, mostly in the cubicle, because I was afraid to be seen outside of it. Once you got inside the cubicle, you had more privacy there. This is what you constantly lived in fear of: that someone might see you.

The washroom allows you to segregate your life. That closet door is a very significant one. You can go in there and have sex with somebody under the counter, so to speak, and this prevents you from having to get involved with another person. It allowed me to continue my life because I had not really recognized myself as a gay

person. I recognized myself as a person who had had gay sex during adolescence. Then there was a big break while I sublimated, did other things, ended up getting married because I felt that was the right thing to do. I didn't know there was anything else.

I lived downtown and I did not know there was a gay newspaper or a gay bookstore. I didn't know there were gay organizations and I'd never been to a gay bar. That seems incredible, I know. There certainly were those things available, but not in my head there weren't.

All the people in washroom situations are very family-oriented. They've made a commitment to their families, to their homes, to their lives as straight people. I didn't want it to be disrupted and I went to therapists and I went to religion and I went to all kinds of stuff to make some difference so that this need wouldn't keep cropping up.

Once I picked up the whole family and moved to Oakville (a suburban community near Toronto). I thought that would be better. I wouldn't have the temptation. All I discovered was that it was a long way to drive and you stopped in to find out that there were all kinds of Italian fathers visiting washrooms in shopping malls along the way.

In a way I feel very stupid about it. I respect people who were able to understand their feelings and were able to operate on them rather than in response to pressures around them.

Dan: My first gay experience was at the age of 11. Later I met this girl. I was brought up very religious. I thought if I got married it would cure me. It didn't work. I was hospitalized once after we lost a child. I thought it was punishment for me being homosexual and leading a double life. Now we've raised four children. They're all out of the house.

The washroom is the only place you can fulfill your desire in a short period of time. When you have a family, you can't say: Okay, I'm going out for the weekend. I usually took a second job, usually a night job. The only reason was so that I would have an excuse to go out. You go to the washroom because that is where you can make a connection for the ten or fifteen minutes you can spare that day.

I was caught — twice. I came to this group after the second time because I couldn't talk to anybody. The group

saved my life. I was on the verge of doing away with myself. That there was somebody listening really gave me such support. I got so scared. The scare for your wife and your children — that's the hardest thing.

The first time I was convicted I told my wife I'm not homosexual. The police called home. What could I say? It was a trap. If you have a good relationship with your family, you can't do a thing like that to them. You've lived with it all your life, but you don't want to throw it like a bomb on your loved ones. It has come up several times — talking about gay people. My son-in-law said they should shoot them all. If he knew his son's grandfather was gay!

Mike: I had my first sexual experience with a man while travelling with my wife in Europe. It was in a washroom on a boat. It was exciting. I'd never done it before and it was illicit. I didn't have sex again for a while. Then, for a five-year period I was going to half a dozen washrooms in the city where I lived at the time. I did it off and on into the first year out of the closet. I can't remember how I found the washrooms, because I had no gay friends at the time.

I was very cautious. I worried about getting VD and passing it on to my wife. It was something I didn't want other people to know about. I was afraid of being found out. I worried about blackmail. I don't think I felt guilt, but I was anxious.

Now I look upon (washroom sex) as something negative to do. I found so many other ways of having sex that were more enjoyable, less anxious. The acts are fine. The circumstances that drive most of the men there are wrong. You shouldn't have to be guilt-ridden. It's a waste of people's lives.

I was very angry when I came out. There were all these people hurting — myself, my wife, my child. I was angry at society for putting me in that situation. It definitely wasn't my fault and I wasn't taking the blame. I was angry about missing a part of my life. Being married and having to break that up made me more aware of the dynamics of oppression. **Thom:** The way to live through it is absolutely to compartmentalize. You have two identities. Your Sunday-school-teacher personality can look at the behaviour of the organized gay community and not see your own life mirrored.

Many men have early glimpses that they are homosexual. Then they quite deliberately turn their backs on it.

Society suppresses the idea that it is possible to be married and gay. It's an absolute contradiction. In fact, that's why many people get married. It's proof certain that you're not homosexual. Once you get into it, you buy all that yourself. And then there are only those momentary little lapses or escapes — after which you can come back into your regular defined straight life. You grow up in the marriage with a terrible sense of isolation.

I think the married men arrested in St Catharines are homosexual. I don't think they would accept that. You accept the label society has put on you: you are married, you have children, therefore you are heterosexual.

One of the most common themes of people who haven't yet come to a Gay Fathers meeting is that they can't do it because it would be going back on a commitment. There's an enormous sense that they've made a choice. There's no way to express themselves now because it would be a betrayal.

One of the problems Gay Fathers has to deal with is putting people's lives before the media. They want to deal with us as victims. You try to put that little rider on the bottom that says: this victim belongs to an organization that doesn't see themselves as victims. They will *not* put it in.

Joe: I was 41 when I had my first gay sex, the same age as the fellow who committed suicide. I can certainly identify with him. I remember having the same feelings of the unknown. I had no idea what being gay involved. I was aware for a long time that I was physically attracted to men and there was an inner void in my life that didn't seem to get filled. I very much valued the aspects of family life I had. I didn't go through a period when I pretended that I wasn't gay. I decided one night that the question had been answered and the answer was very simple.

I was incredibly fortunate in that Gay Fathers had started up just a few months before I came out. I'm sure it made all the difference as far as my psychological health was concerned. My brother wanted me to go to a psychiatrist, which I did in order to placate him. It was the biggest waste of OHIP (medical insurance) money I've ever experienced. **EJ** □

For more information contact:

Gay Fathers of Montreal, (514) 933-2395 (Thursday to Saturday evenings).

Gay Fathers of Toronto, (416) 364-4164;

Gay Fathers of Hamilton, (416) 523-7055

(Wednesday to Sunday evenings);

Gay Fathers Winnipeg, (204) 786-3976 (Thursday evenings);

Gay Fathers & Lesbian Mothers of Edmonton, (403) 424-8361;

Gay Fathers of Vancouver, (604) 688-6590.

watch the washroom. Sgt Cor Vandermeer, who was involved in the investigation at the time, said men were observed making sexual contact, but on the advice of a Crown attorney no charges were laid.

"There was no molesting of innocent people," Vandermeer told *The Standard*. "Everything was done in so-called privacy behind closed doors. Technically, it was a breach of the law but it was in a quasi-public area and we decided to use discretion." Instead, warning notices were issued to 47 men. Police say only two of those 47 were charged in the same washroom six years later. Nevertheless, Walsh said of the latest arrests, "It seems like it's basically the same group of people who move from place to place."

As questions about alternatives to laying Criminal Code charges persisted, Walsh began to deflect attention to the media. "If there is any guilt," he said, "it should be shared by the press." He said legislation should be introduced to prevent names from being published in such cases, an action he felt would be "welcomed" by "the police community in Ontario."

The police were often asked if they did not expect the arrests to have serious repercussions on the lives of the men charged. At first Walsh claimed that suicide was a common reaction to being charged. "It's not unusual for shoplifters to commit suicide after they've been apprehended by the police," he said. Nevertheless, the arrests were delayed until after Christmas and, as Deputy Chief Shoveller said later, "Bearing in mind the circumstances, there's no doubt it would have a great impact."

Gay activists and civil libertarians fear that video surveillance will be increasingly abused by the police. "It's going to spread," said Peter Kormos. "The next meeting of the association of police chiefs will have a seminar on this kind of surveillance — no doubt about it. Other forces will want the same toys. If washroom sex will provide the rationale, they'll use it. But it won't be used solely in washrooms."

"It's the best way to gather evidence," said Staff-Sgt Gunter. "There's no chance for rebuttal. It's not just the suspect's word against our word."

Can the police use of silent video be controlled? Currently, the privacy sections of the Criminal Code deal with wiretaps and audio surveillance only. They require that police obtain authorization from a justice of the peace before installing such devices. Civil liberties activists have no illusions that this requirement is foolproof, but they agree it provides some procedural impediments to the indiscriminate use of wiretaps.

Some lawyers feel that a challenge could be made to the use of hidden video surveillance under the "unreasonable search and seizure" section of the Charter of Rights, especially in light of a recent Supreme Court of Canada decision establishing the principle of "reasonable expectation of privacy."

"It's ripe for challenge," says Toronto lawyer Jack Gemmell, but he cautioned, "You have to take two steps along the way. You have to show that surveillance amounts to a search — that's a giant step. The second step is to determine whether it's an unreasonable search."

The issue will remain untested until a person charged under these circumstances is willing to fight the charges. Few appear interested. As of February 1, 17 of the 31 accused had pleaded guilty and received suspended sentences or conditional discharges. The remaining men have had their cases adjourned until later dates.

Ed Jackson, with the assistance of Ken Chaplin

Mass washroom sex arrests in Ontario, 1983 to the present					
Location	Date	Charged	Police Force	Surveillance	Trial results
Orillia Opera House	September 1983	31	Orillia City Police	video cameras	30 guilty pleas (conditional discharges & fines up to \$700) 1 not guilty plea (conditional discharge)
Welland Seaway Mall	December 1983	33	Niagara Regional Police	video cameras	1 dismissed (lack of evidence) 30 guilty pleas (conditional discharges & fines up to \$300) 2 not guilty pleas (before the courts)
Oakville Husdon's Bay store, Oakville Place Mall	April 1984	28	Halton Regional Police	undercover officers	not known
Hamilton Dundurn Park	June 1984	30	Hamilton-Wentworth Regional Police	undercover officers	not known
Kitchener Victoria Park	June 1984	29	Waterloo Regional Police	video cameras	29 guilty pleas (conditional discharges & fines up to \$300)
St Catharines Fairview Mall	January 1985	32	Niagara Regional Police	video cameras	17 guilty pleas (conditional discharges & suspended sentences) 14 before the courts 1 suicide

Naming names

If one isn't enough and 2,000 is too many, thirty or so may be just right

"We balk at providing the penalty of exposure great enough to cause people to take their lives when the official penalty is next to nothing," read a January 11 editorial in the St Catharines *Standard*, the city's only daily newspaper. "The *Standard* will not publish the names" of the men arrested at Fairview Mall, the editorial said, because it "would be a battering on their private lives out of all proportion to the penalty deemed suitable by the judge."

The issue of whether or not to publish names in sex-related charges is hotly debated each time a mass arrest like this occurs. The recent suicide caused many editors and TV and radio news directors to question their defence of the public's "right to know."

"I think when someone kills himself, the media do reassess themselves and ask what interests are being served," said John Best, news director of CHCH-TV in Hamilton, whose station did not run the names.

Murray Thomson, managing editor of the *Standard*, has taken a more outspoken position on the issue than most journalists. He says he will not publish names either before or after conviction. Following the Fairview Mall arrests, Thomson and his team of reporters "decided to put our energies into spreading a little light rather than despair." The *Standard* published an extraordinarily detailed and humane feature exploring the aftermath of the Seaway Mall trials in Welland and the psychology of married men who engage in washroom sex. I asked Thomson about reader reaction.

"We received about 200 calls in ten working days" following publication of the two-page spread, Thomson said. "It was 60-40 in favour of what we did. It made the rednecks madder, but it really won us community support. We'd do the whole thing again in spite of the heat."

"Tearoom incidents are nothing new," said Thomson. "They've been going on for as long as I've been here — that's 26 years." Ordinarily, a court reporter wouldn't pick up a washroom arrest as a story, unless a public figure was involved, he said. "All we have is what we've ignored for years and years. But now by saving up 32 cases, you have a number to throw out. Somehow, there's a numbers game. Suppose (the police) ran the camera for three months and got 2,000 cases. There wouldn't be enough space to print all the names. So, too many names is too much and too few is not enough. You've got to get over the hurdle where people ignore it but you don't get to the point where it's ridiculous."

Thomson said he was sympathetic to the police because of the pressures on them, but "I don't have any sympathy with the tactic — because it's wrong. It's a distortion of reality that creates almost a panic feeling in the community."

Two separate incidents of accumulated arrests in other cities in southern Ontario in June 1984 were given minimal publicity by the media because names were not released by the police.

Twenty-nine men were charged with gross indecency and indecent acts by Waterloo Regional Police after video cameras were installed in a public washroom in Kitchener's Victoria Park. Police refused to release the names before court appearances because of "the impact on the families," according to police chief Harold Basse. After the initial coverage, only occasional news stories about trials of individual accused appeared in the *Kitchener-Waterloo Record*. Although names were available to reporters through court dockets, the *Record* did not publish them even after conviction.

Thirty men were charged by Hamilton-Wentworth Police in a washroom in Hamilton's Dundurn Park, also in June 1984. The men apparently were charged one at a time over a six-week period by undercover police officers. Video surveillance was not used in the investigation. The arrests became public only after Hamilton *Spectator* reporters tracked down the story. The police had made no attempt to save up the cases in order to release names all at once and the *Spectator* was able to turn up only 18 names gathered by the criminal investigation branch. Police told reporters they would have to refer to court dockets, which record names and addresses but provide no details of where the alleged crime occurred.

Denis LeBlanc, court reporter for the *Spectator*, said it was "too time-consuming to follow men through the system" because of the scattered nature of the court information. The *Spectator* published the names from the most recent St Catharines arrests and LeBlanc said he was certain the newspaper would have printed the names of the Dundurn Park men if they had been released in the same way.

Ed Jackson

The washroom at the Orillia Opera House: "Tearoom incidents are nothing new"

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Now faith is the assurance of things hoped for, the conviction of things not seen... For whoever would draw near to God must believe that God exists... HEBREWS 11:1,6

HOPE

...a spirit of wisdom and of revelation in the knowledge of God, having the eyes of your hearts enlightened, that you may know what is the hope to which God has called you... EPHESIANS 1:17-18

LOVE

Love is patient and kind...rejoices in the right...bears all things, believes all things, hopes all things, endures all things...never ends. 1 CORINTHIANS 13:4, 6-8

So faith, hope, love abide, these three; but the greatest of these is love. 1 CORINTHIANS 13:13

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Sex, not sexism, the censors' real target

A new organization to oppose censorship has been formed by Toronto feminists.

According to founding member Varda Burstyn, Feminists Against Censorship (FAC) will fight existing mechanisms of censorship, such as the federal Criminal Code obscenity provisions and Ontario's newly revised Theatres Act. The group also wants to take up discussion of censorship within the women's movement.

FAC feels feminists must steer clear of strategies for dealing with the pornography problem that could have the same effect as censorship. Burstyn comments that while Susan Cole and other Toronto feminists are proposing legal measures to control pornography which they hope will avoid censorship, their good intentions can't determine the way the law will be applied.

"Laws are never abstract," says Burstyn. "The intention behind laws, especially in the case of laws motivated by feminist concerns, is rarely what gets enforced." FAC wants to focus feminist attention on what actually happens with these laws once they're put in place, and what political alignments spring up around them.

The Ontario Theatres Act came into effect February 5, turning The Ontario Censor Board into The Ontario Film Review Board (a nice bit of doublethink), and adding to its powers. The Ontario Film and Video Appreciation Society, FAC and other anti-censorship forces are organizing protests against the Act.

The Act, says Burstyn, constitutes a fundamental breach of civil liberties. The censor board now has jurisdiction over any film or video shown in any context; and censor board inspectors are allowed to forcibly enter any building (homes included) to seize films or videos they suspect have been shown in contravention of the Act.

Burstyn is especially unhappy with the definitions set out in the Theatres Act of scenes fit for censoring — they're strikingly general. Graphic or prolonged scenes of torture, crime, cruelty, horror or human degradation are inadmissible. Burstyn observes that so much of the mainstream media is permeated with this sort of material, that to censor it would be a totalitarian act. Physical abuse or humiliation for the purposes of sexual gratification will be censored. The mention of humiliation here is a real problem — it has a huge scope and means very different things to people with different political perspectives. The representation of persons who are or appear to be under 16, nude, partly nude or in a sexually suggestive context are inadmissible according to the Act. This would make many sex-education films and films about teen sexuality illegal. There are also sweeping bans in the Act on representation of indignities to the human body and on undue emphasis on genital organs.

The core of the Theatres Act, according to Burstyn, is its provision against representations of explicit sexual activity — it's really geared towards repressing the representation of sexuality itself. Underlying the Act is an attempt to maintain the sexist and heterosexist status-quo. Burstyn sees the other clauses as secondary, as sops to people concerned from a feminist point of view. The Act will be applied selectively, she feels, in keeping with its central concern. The censor board has, in effect, been given the power to attack the sexually explicit



Varda Burstyn: doubtful that feminist concerns will be met by new obscenity laws

material of its particular choice.

Burstyn is also the editor of *Women Against Censorship*, an anthology to be released across Canada February 21, that promises to be a valuable contribution to the raging feminist debate over pornography and censorship.

The authors of this collection take their starting point from the shared conviction that censorship is not a tool feminists can turn to their own advantage. According to the authors, the particularly dubious alliance with anti-feminist forces and mainstream politicians that comes with the foray into censorship should be feminists' first warning that it will ultimately be used against their attempts to change the status-quo.

Burstyn hopes the book will provide some of the clear thinking and careful analysis the issue requires. According to Burstyn, "although there's been a fantastic amount of media coverage on pornog-

raphy and censorship, it's been shallow to the point of inanity." Most of what has been written has leaned too heavily on "common sense," and for feminist politics "most of the things that appear as common sense are dangerous."

Lee Waldorf □

Bronskis cancel tour after park arrests

Bronski Beat, Britain's openly gay recording group, has called off their North American tour. Various reports indicate that the recent convictions of lead singer Jimi Somerville and recording engineer Peter Mabin contributed to the cancellation. Both men were found guilty of "indecent" with another man in London's Hyde Park last month. Allegations that minors were involved have not been

confirmed.

Polydor, the North American distributor of the trio's *The Age of Consent* album, dismissed the arrests as the source of blame. Their official release stated that "the band felt it was too early" to make their overseas debut. London Recordings and Martin Hopewell, the band's English distributor and agent, respectively, could not be reached for comment and did not reply to any queries.

The band will be visiting the US in mid-March, only for recording purposes.

Andrew Lesk □

Rising debts threaten Bud's legal defence

MONTREAL — The Comité des accusés de Bud's, the joint defence committee set up to defend those charged in last June's police raid on a Montreal gay bar, has succeeded in attracting only a fraction of the accused and its debts now threaten to bankrupt the parent organization, the Association pour les droits des gais du Québec (ADGQ).

Of the 188 men charged with sexual offences, just 36 have so far signed on with the joint defence. Bruno Grenier, chair of the joint defence committee, says he knows of court appearances by 105 of the accused. Of these, 27 have pleaded guilty and received fines. Another 78 have pleaded not guilty; in addition, to the 36 represented by joint defence lawyers, 19 have retained their own lawyers and 23 represented themselves.

Lawyers for the joint defence were to meet with the Crown February 7 to select one of the joint defence accused as a test case. The date for that trial was to be set February 12.

Meanwhile, legal bills are coming in and, says Grenier, "there is no money left." When ADGQ founded the Comité last year, organizers calculated that a fee of \$300 per accused would cover the anticipated expenses and, as an inducement to join, ADGQ offered to pay the difference if the legal expenses were higher than expected. But so few of the accused have participated in the joint defence that the cost per individual has skyrocketed, leaving ADGQ with large bills it can't pay. "I don't think we thought about it long enough before we started the committee," comments Grenier.

Donations can be made to the joint defence by cheque to the Corporation de

ANNALS

Trespassing on the law

A judge decides that "the Ontario government doesn't own the streets"

At about 2 am on the morning of last October 23, Ron Van Der Meer was standing on Grosvenor Street, in Toronto's gay district, talking to another man in front of an Ontario government building. The building sits on a laneway that carries pedestrians to and from the St Charles Tavern, one of the city's oldest gay bars. As the two men chatted, a police car pulled up and, without further ado, an officer gave both men tickets for trespassing. It seems that, although they were standing on the sidewalk, the wall they were

leaning against belonged to the Government of Ontario.

Van Der Meer was angered by what he considered harassment and decided to challenge the \$53 ticket in court. What follows is an edited version of the transcript of the proceedings.

Court clerk: How do you plead to the charge, guilty or not guilty?

Van Der Meer: Not guilty.

Crown: Constable Green.

PC John Green sworn in.

Crown: You are a member of the Metropolitan Toronto Police?

Green: Correct.

Crown: You were so employed on October 23rd last, is that right?

Green: That's correct.

Crown: I understand at that time you were acting as an agent for the Ontario government? Could you explain that to us, please?

Green: We have a letter on file at 52 Division from the Ministry of Government Services authorizing us to act as agent for them in the premises mentioned, sur-

rounded by the area of Bay Street on the west, Yonge Street on the east, Grenville on the south, Wellesley on the north.

Judge D F Graham: That's where all the homosexuals are, is that it?

Green: That's correct.

Judge Graham: You are going around telling people to get off because they're trespassing?

Green: Yes, sir.

Judge Graham: Now, well, you can't do that.

Crown: The Ontario government — we've had this problem before —

Judge Graham: The Ontario government doesn't own the streets. How long have they been doing this?

Officer in the court: This letter was put out, given to us the 28th of September.

Judge Graham: Let me see. You can't circumvent the law (by) giving them a letter telling people to keep off the street.

Okay, I'm dismissing it.

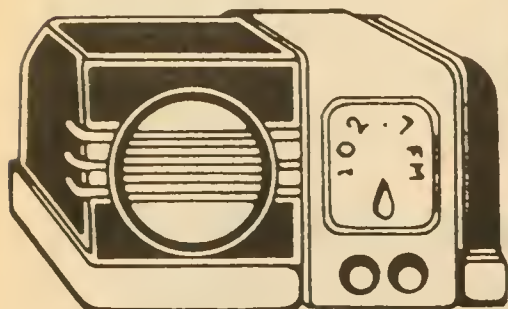
Van Der Meer: Thank you.

Judge Graham: Any more like that?

Crown: I hope not, Your Honour. I don't believe so. □

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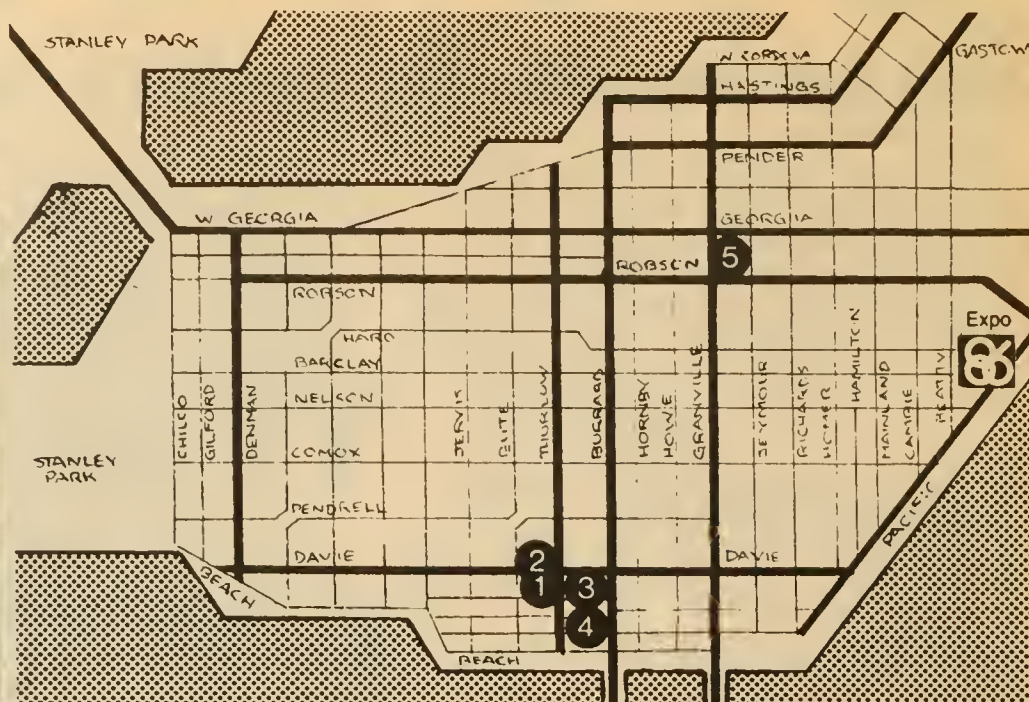


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Doug Janoff

Last bath raid case ends in plea bargain

The protracted struggle between Toronto police and the city's gay community over bathhouse raids came to a close in a downtown courtroom February 7, almost four years to the day after the infamous raids of 5 February 1981, which saw 286 men rounded up in the largest mass arrest since the invocation of the War Measures Act in 1970.

In accordance with a deal worked out

by the accused and the Crown, Back Door owner Alan Fetterly, whose business was raided 20 April 1983, pleaded guilty to a charge of keeping a common bawdyhouse and was fined \$4,000. In return, the Crown dropped charges of keeping against four employees, being found-ins against 6 customers and being inmates against two other customers.

The Crown also agreed to drop its appeal of a court order requiring it to return evidence seized unconstitutionally. Last October 3, Ontario Supreme Court justice David Henry ruled that the warrant used in the Back Door raid was unconstitutional and ordered the Crown to return the items seized as evidence. The Crown appealed the order for return, in order to reverse Henry's decision that unconsti-

tutionally obtained evidence could not be used at trial.

The news that the case was to be plea-bargained was a shock to the Right To Privacy Committee (RTPC), which has organized resistance to the raids, both in the streets and in the courts. It was the RTPC's initiative which resulted in the ruling that the Back Door warrant was invalid and the group had hoped to use the Back Door case to challenge the constitutionality of the bawdyhouse laws.

But RTPC chair Dennis Findlay sees the resolution of the Back Door case as an achievement nonetheless.

Findlay told *TBP*: "The fine was a relatively small one as these cases go. And the Crown agreed to withdraw charges against the employees and the customers;

that's a first. The Crown also agreed to drop its appeal, leaving the Henry decision intact as law."

A wrap-up of the four-year battle of the bathhouses will appear in the April issue of *TBP*.

Ken Popert

Gay votes help save slim council majority

The narrow leftwing gay-positive majority elected to Vancouver city council last November was confirmed February 2 when a special election returned alderman Bruce Yorke to office.

A BC court vacated Yorke's place on the newly elected council and ordered a

Gary J McDonald 1949-1984

The many friends and colleagues of Gary J McDonald were shocked and saddened to learn of Gary's death December 22 from AIDS. He was a leader in research on the social psychology of gay men and a dynamic advocate of gay liberation.

Gary twice won the Mark Freedman Memorial Award, presented by the American Association of Lesbian and Gay Psychologists, for outstanding research on gay psychology. He received his PhD in psychology from the University of Windsor last June. Dr Henry Minton, Gary's doctoral research supervisor, said: "His loss to psychology and to gay liberation is a major one. My consolation is that his life touched mine."

Gary's organizational achievements include the co-organization of the first University of Regina gay association in the early 1970s. Later, he helped found and chaired the Canadian Psychological Association's section on Gay Lesbian Issues.

As an educator Gary conducted courses at a number of universities on sex roles and attitudes toward homosexuality.

Gary also studied drama at the Banff School of Fine Arts, wrote a children's play performed in Winnipeg, sang in musical productions in Saskatchewan, and sang and acted in Dawson City. He was a born mimic and story-teller with an ability to transform a small incident in a friend's life into a grand tale. His stories showed people that they were



important and often taught them something about themselves.

In 1983 he addressed the first Winnipeg AIDS forum, at which he spoke passionately on the need for gay men to retain their sense of self-worth in the face of an anti-gay backlash precipitated by AIDS. Despite his own difficult circumstances, he kept his fine sense of humour and showed much interest in and concern for other people.

Gary will probably be remembered as a trailblazer in the study of the social psychology of gay men, but, more importantly, he worked tremendously hard to use his skills, knowledge and public profile as tools for social change. His battle was the battle of hundreds of thousands of Canadian gay men and lesbians who are trying to deal more positively with their problems. Gary made that battle into a lifetime commitment. We are deeply in his debt. □

Compiled by Robert Strayer and Stan Rands in Regina; Lyle Dick, Dick Smith, Gerry, Eugene and Dan in Winnipeg; Henry Minton and Frank Butler in Windsor; and Phyllis Elliot and Anne Sprague in Toronto.

special vote to fill the vacancy after losing right-wing candidate Philip Owen challenged about 200 ballots cast by unenumerated voters who had not spoken the words "So help me God" when swearing to their eligibility to vote.

Yorke, a member of the Committee of Progressive Electors and The Communist Party of Canada, polled 46,599 votes in the February 2 contest, while Owen, an adherent of the conservative Non Partisan Association, drew 44,096. In the heavily gay West End, Yorke ran away with the election, garnering 3,070 votes to Owen's 1,115.

"There's no question the gay vote was a significant contribution," Yorke told *TBP*. "We're very pleased with the support we got."

The 11-member city council now splits 6 to 5 in favour of the left.

Ken Popert □

Gay news bad news; MPs refuse free *TBP*

Three MPs, all Progressive Conservatives, have requested the discontinuation of their complimentary subscriptions to *The Body Politic*. A fourth MP, opposition leader John Turner, seems unable to make up his mind.

To increase awareness of gay constituents among federal politicians, the *TBP* news group has been sending a free copy of the magazine to all 282 MPs each month, beginning with the January 1985 issue. Free copies also go to all members of the city councils of Toronto and Vancouver.

In late January, *TBP* received telephone calls from the offices of MPs Pat Nowlan (Annapolis Valley & Hants, NS)

supply the address of Lawrence's constituency office, adding that *TBP* was offensive.

Liberal leader John Turner's copy of the January issue was returned bearing the inscription "Merchandise not ordered." A call to his office produced several holds and eventually a return call assuring *TBP* that the magazine had been returned by mistake and that the Leader of the Opposition would be happy to continue to receive free copies. However, soon after, Turner's copy of the February issue turned up at *TBP*'s office, marked in the same manner.

TBP will forge on with our attempt to discover whether John Turner wants his free subscription or not. Meanwhile, *TBP* readers in Durham-Northumberland are urged to determine the location of their MP's secret constituency office.

Ken Popert □

Charter could keep gays in Armed Forces

In parliament January 31, federal justice minister John Crosbie tabled a discussion paper outlining areas of law in which the equality provisions of the Charter of Rights and Freedoms, which come into effect April 17, raise major policy questions, including the issue of whether the Canadian Armed Forces may continue to exclude lesbians and gay men.

Immediately following his presentation in parliament, Crosbie flew to Toronto to deliver his first public speech on the issue of equality rights, to the National Symposium on Equality Rights. The symposium, held January 30 through February 1, was the first and is likely to be the only Canada-wide gathering of human rights "professionals" to exchange research and expertise on the possible interpretations and impact of section 15 of the Charter.

The Charter's equality rights provisions were subject to a scheduled three-year delay that was to designed to allow provincial and federal governments time to bring their statutes into line. Stating that every individual is equal before and under the law, section 15 declares the individual's "right to the equal protection and equal benefit of the law without discrimination."

Described by its all-woman planning committee as an invitation-only symposium limited to 225 key leaders from the judiciary and practising bar, senior

government officials, educators and leaders representing industry, labour and community organizations, the symposium was a who's who of human rights in Canada. The symposium was a project of *The Canadian Human Rights Reporter Inc*, which is the publisher of decisions in human rights cases. The *Reporter* plans to publish the collected papers presented by the participants at the symposium.

Justice Minister Crosbie announced the formation of a special parliamentary committee to hold public hearings on issues outlined in his discussion paper on equality rights, claiming that the government "requires guidance from the public on these fundamental questions." He did not have to wait long, however, for a forceful response from the gay community to the sexual orientation section of the discussion paper (see box below). University of British Columbia law professor Douglas Sanders, known nationally for his work on native rights, came out at the closing press conference, denouncing the anachronistic attitudes set out in the discussion paper's sexual orientation section.

Sanders was once the president of a pioneering gay organization, the Association for Social Knowledge, which operated in Vancouver from 1964 to 1968. This year Sanders became the first recipient of the newly established Bora Laskin National Fellowship in Human Rights Research.

Peter Maloney □

Posties peek at porn; Customs grabs goods

Two separate shipments of gay reading material — to Toronto's Glad Day bookstore — have been seized by Canada Customs in the space of a month.

The first shipment was seized in December 1984. It contained three books:

- *Juice, True Homosexual Experiences, Volume 5*, published by Gay Sunshine Press;
- *Corporal in Charge of Taking Care of Captain O'Malley* (short stories by Jack Fritcher), also published by Gay Sunshine Press;
- *True Homosexual Experiences, Volume 5*, published by Gay Presses of New York.

Canada Customs has classified these books as immoral or indecent.

The second shipment was seized in January. It contained the December issue of

"Disruptive to the efficiency"

Why can't gay people be in the Armed Forces? Because they might get beaten up....

Part VIII of Justice Minister John Crosbie's discussion paper, Equality Issues in Federal Law, is about sexual orientation. This is the complete text of that section.

Sexual orientation is not an enumerated ground of discrimination under section 15 of the *Charter*. Courts in the United States have held that neither the prohibition of sex discrimination in the *Civil Rights Acts* nor guarantees of equal protection in the Constitution protect homosexuals, lesbians or transsexuals. Present Canadian jurisprudence seems to support the proposition that a prohibition of sexual discrimination does not encompass discrimination

on the basis of sexual orientation. Quebec's is currently the only human rights legislation in Canada to specifically include sexual orientation as a prohibited ground of discrimination.

Distinctions on the basis of sexual orientation are not made on the face of any federal legislation. However, there are policies excluding homosexuals and lesbians from such bodies as the Canadian Armed Forces.

The Forces will not enrol a homosexual or lesbian. An individual found after enrolment to be a homosexual or lesbian is discharged, normally on an honourable release. This policy is consistent with those of the armed forces in the United Kingdom, the United States and the Federal Republic of Germany.

The Canadian Forces give a number of reasons for this policy. The first is that Canadian military personnel serve outside the country with the United Nations and NATO. In a great many cases, homosexuals or lesbians would be ineligible for such service because of the laws or sexual mores of the host country.

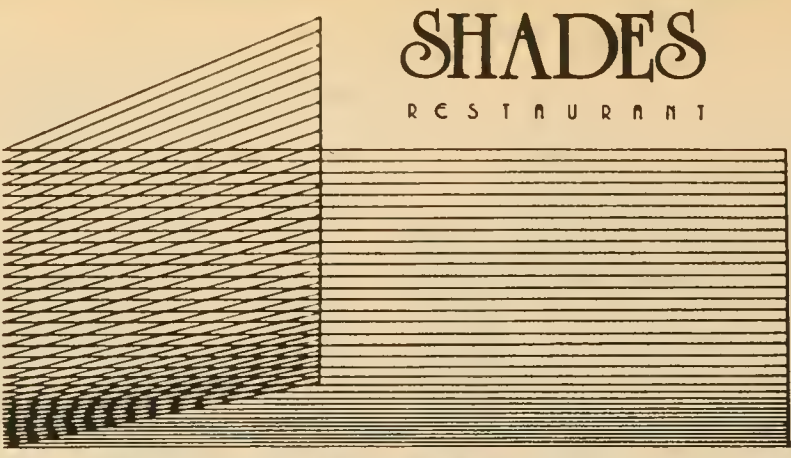
The second reason given is that employ-

ment of homosexuals and lesbians would be disruptive to the efficiency of the Forces; their presence in situations where personal privacy is most difficult or impossible — in isolated postings, in communal life in barracks, on board ship, in the field and so on — often results in physical attacks on them.

A third reason often given is that homosexuals and lesbians are at greater risk of subversion by authorities of foreign countries whose interests are inimical to those of Canada and its allies. Such persons are either directly or indirectly subject to blackmail. Experience over the years has demonstrated a degree of vulnerability and, therefore, unless and until social attitudes change considerably, it is impossible to place homosexuals or lesbians in security-sensitive positions.

Other reasons are given, such as the significance of a cohesive force, adherence to majoritarian values and public image.

This policy raises the question of whether refusal to employ a man or woman because of his or her sexual preference is consistent with the equality guarantees in section 15 of the *Charter*.



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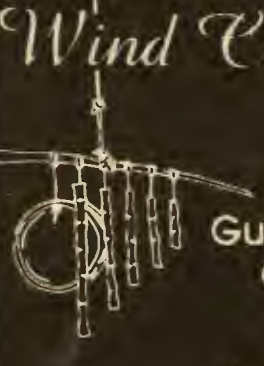
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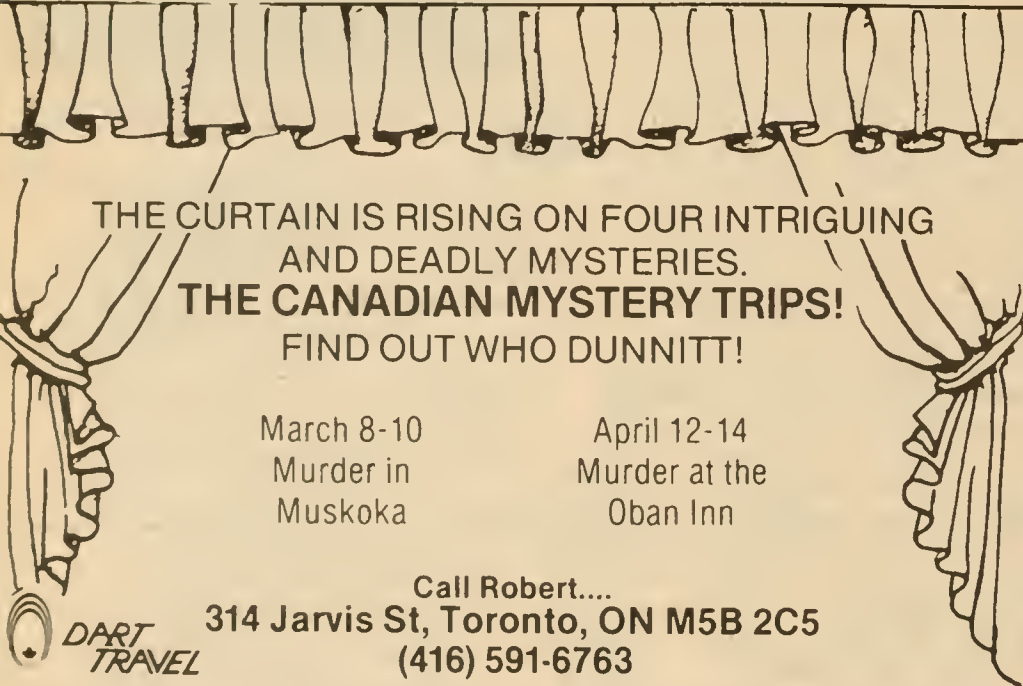
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First Hand — the *TV-Guide*-sized periodical containing letters, short stories and unexplicit drawings — and the Christmas issue of *Drummer*.

This shipment is being held by Canada Customs for classification. James McPhee, the acting manager of Glad Day, expects Customs to find *First Hand*, at least, immoral or indecent — it has been seized before.

In both instances, the boxes containing the reading material were badly damaged at the post office. Postal clerks, seeing the contents, alerted Customs.

"The Customs people don't usually bother us," says McPhee. "I think it's ironic that it was the post office's mis-handling of the mail that alerted Customs officials."

"Once something is seized by Customs, we're guilty — before being found guilty," says McPhee. "Appeal is a long, hard process, running into thousands of dollars."

Glad Day, nevertheless, plans to challenge Canada Customs' December decision. **Michael Totzke** □

Spermicide unproven as AIDS prevention

The discovery that a chemical contained in commercially available spermicides can kill the virus believed to cause AIDS is of unknown practical value, cautions Dr Ken Johnson, project physician for an AIDS study at the University of Toronto.

United Press International reported February 1 that nonoxynol-9 destroys HTLV-3 and quoted Dr Bruce Voeller of the California-based Mariposa Foundation as saying, "It's present in many spermicides — jells and creams — and from our point of view it would be important for people to use all the precautions usually recommended, and add to them the use of a vaginal spermicide that contains at least 5 percent nonoxynol-9."

But according to Johnson, the same discovery has been made before in connection with gonorrhea, syphilis and herpes. He adds that that discovery "was not generally well received in the medical community."

The reason for the lack of enthusiasm is that spermicides designed for vaginal use may not be as effective in the rectum, which is made of much more absorbent tissue. "We have to ask whether it disperses very well within the rectum and whether it has any toxic side effects," says Johnson. "Using it as a lubricant might substitute for a condom, but you can only use it in limited ways."

Ken Popert □

As of January 24, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 174 adult cases of Acquired Immunodeficiency Syndrome in Canada. In *TBP's* last report, the total stood at 165 cases as of January 8. Of the current total 121 are gay or bisexual men, of whom 56 have died.

	Total	Gay or bisexual	
		Number	Deaths
Ont	65	56	23
Que	63	26	16
BC	32	28	11
Alta	8	8	5
NS	3	2	0
Sask	1	1	1
Man	1	0	0
Nfld	1	0	0

No cases are reported in New Brunswick or Prince Edward Island.

You can get advice about AIDS by calling the following organizations:

Halifax Gay Health Association, c/o Gayline, (902) 423-1389;

Montreal AIDS Research Committee, c/o Gay Montreal Association, (514) 933-2395;

The AIDS Committee of Toronto, (416) 926-1626;

Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403) 424-8361;

AIDS Vancouver, (604) 867-2437.

Ken Popert □

Council set up to aid community growth

SASKATOON — The Gay Community Council of Saskatoon was set up here January 8 by a meeting which ratified earlier discussions.

Representatives of an assortment of local gay and lesbian groups had gathered December 3 to discuss the formation the council.

A number of new groups have developed recently to serve the interests of the city's growing gay/lesbian community, ranging from a baseball team to a Bible study group. While the diversity has been welcomed, it has been accompanied by a serious breakdown in the traditional communication network. Nowhere was this more apparent than at last autumn's Metamorphosis celebration, which drew more men from outside Saskatoon than from the city. It was not uncommon to hear local men express confusion over the location of various events. The December 3 meeting was called to discuss the situation, to rebuild the traditionally strong dialogue, and to plan cooperation at future events.

The initial meeting was held at the offices of Gay and Lesbian Support Services and included a representative from each of the community groups and the two commercial clubs. The discussion was wide-ranging and included a great deal of "brainstorming" in an attempt to determine just what the participants and indeed the community required. It was hoped that in the future some sort of arrangement could be made to encourage the commercial establishments to assist the voluntary organizations. No consensus was reached. It was agreed to meet again in a month to continue the discussion, and Doug Robertson of the Community Outreach Project was asked to act as coordinator. At the January 8 meeting, it was decided to keep the structure of the council fairly simple, to allow the council to act as a "clearinghouse" and information exchange. The council will meet on a regular basis, just prior to the copy deadline of *Perceptions* (the community newspaper). This should facilitate

Once upon a time

FIVE YEARS AGO
March 13, 1980: George Hislop was nominated by the Association of Gay Electors to run as a candidate in Ward 6 in the November 1980 Toronto municipal elections.

TEN YEARS AGO
March 18, 1975: Warren Zufelt, a civil servant, threw himself from the roof of his Ottawa apartment building after being charged with gross indecency. His name had appeared in the Ottawa press.
March 21, 1975: John Damien filed his lawsuits against the Ontario Racing Commission in Ontario Supreme Court. □

Quote of the month

"Any board of education which has a gay liaison is not my kind of school board."

— Ontario premier Frank Miller on January 25, the day before he won the leadership of his party and the premiership.

"When it comes to abortion, many people would agree that a woman's body is her own to do with as she pleases. Do gays not have the same right?"

— Columnist Robert Payne in the January 18 issue of *Contrast*, Toronto's black community newspaper.

"A police force which is uncomfortable with its citizens is, in itself, a threat to law and order. Heavy-handed and inappropriate responses to nuisance crimes betray deep insecurities when dealing with the administration of sex in this country."

— Blair Johnston on the St Catharines washroom arrests in the February issue of *Go Info*, the newspaper published by Gays of Ottawa.

publicity and reduce conflicting scheduling for various community events.

The loose structure and infrequent meetings of the council should ensure its survival as many of its members already devote a great deal of time to their own organizations. As Robertson noted, "The formation of the council is timely. It is a pleasure to see that people still care enough to come to a meeting such as this. Saskatoon can look forward to renewed growth and support throughout the gay community."

Bill Kobewka

Alberta PCs hear case for rights protection

Thirty-two gay men and lesbians met with members of the Alberta PC government's caucus committee January 23 in Edmonton to urge the inclusion of sexual orientation in provincial human rights legislation.

The Committee is charged with reviewing an amendment to the Individual's Rights Protection Act — sexual orientation as a prohibited ground of discrimination in employment — proposed by the Alberta Human Rights Commission (see *TBP*, December 1984).

Michael Phair, a member of Edmonton's Gay and Lesbian Awareness (GALA) who attended, says the meeting was amicable and well-organized. GALA sent 10 members to the meeting and asked the others — a cross-section of young and old, social workers and engineers, labourers and educators — to attend. Alberta labour minister Les Young attended as a guest.

"We all introduced ourselves and told the caucus members what we did," says Phair. "They were very impressed with our diversity."

Phair says the questions asked by the caucus members were reasonable but, unfortunately, not greatly informed.

"I felt quite strongly that we put our best foot forward, were quite articulate and intelligent," says Phair. "I think it begins to look like we're a political force to be reckoned with."

Bert Murray, executive assistant to Alberta premier Peter Lougheed, seems to agree with Phair's assessment of the meeting. Murray, who was present, says, "It was an excellent presentation that made some very good points, the fact that such an amendment has worked out well in Quebec."

Once through the committee stage, the amendment was to be presented to

caucus for a decision. Should the caucus approve, the amendment will go to the legislature for presentation and debate.

Michael Totzke

Halifax group buys a place to call home

HALIFAX — After twelve years of talking about owning their own house, this long-term goal of the Gay Alliance for Equality (GAE) is now a reality. GAE members have purchased a house in the north end of Halifax with three goals in mind: organizing, consciousness-raising and outreach work.

"We are hiring two part-time community workers, one female and one male, in order to reach people outside the Metro area, as well as Metro-based groups," says Lynn Murphy, GAE Executive member. Murphy says in small towns like Sydney, Nova Scotia, no group exists and gay people are very isolated from their community. "In small communities where individuals are very closeted from the public, we would do some consciousness-raising. An outreach worker could broaden their personal contacts," says Murphy.

GAE, which owns and operates its own club, is the only meeting place in the city for gays and lesbians. The purpose of the house is to provide an alternative to the bar scene. "For many gay people in Halifax, the club hasn't been meeting their needs," says Murphy.

Murphy says many groups have already expressed an interest in using the house. The Gay Health Association, SPARROW (a Christian group), Over-30s and Live and Let Live (a group for gay and lesbian alcoholics) are planning to use the house. "We would not be averse to groups that have a lot of gay members and are gay-positive, meeting at the house," says Murphy.

The house is expected to open in late March. Elizabeth Donovan

Suspect arrested in cruising park killing

KITCHENER — A 22-year-old tire-builder has been charged with a murder which occurred last December in this city's principal cruising park.

The accused appeared in provincial court January 19 charged with the first-degree murder of a man whose partially clothed body was found in Victoria Park in the early hours of December 21. An autopsy showed that the man had died of several gunshot wounds to his lower right side.

The park has been the scene of several attacks on gay men since the arrest of 29 men last June who were charged with sex offences said to have occurred in the park's washroom. Joe Szalai

Correction

In our February issue, a news story ("Waterloo man shot in cruising park") placed Victoria Park and the house of the victim, who lived near the park, in Waterloo, Ont. In fact, both are located in Kitchener, Ont. But the victim did work for the Waterloo County Board of Education and the crime was investigated by the Waterloo Regional Police. Apologies to *TBP* writer Joe Szalai, who knew where the park was, from an editor who did not.

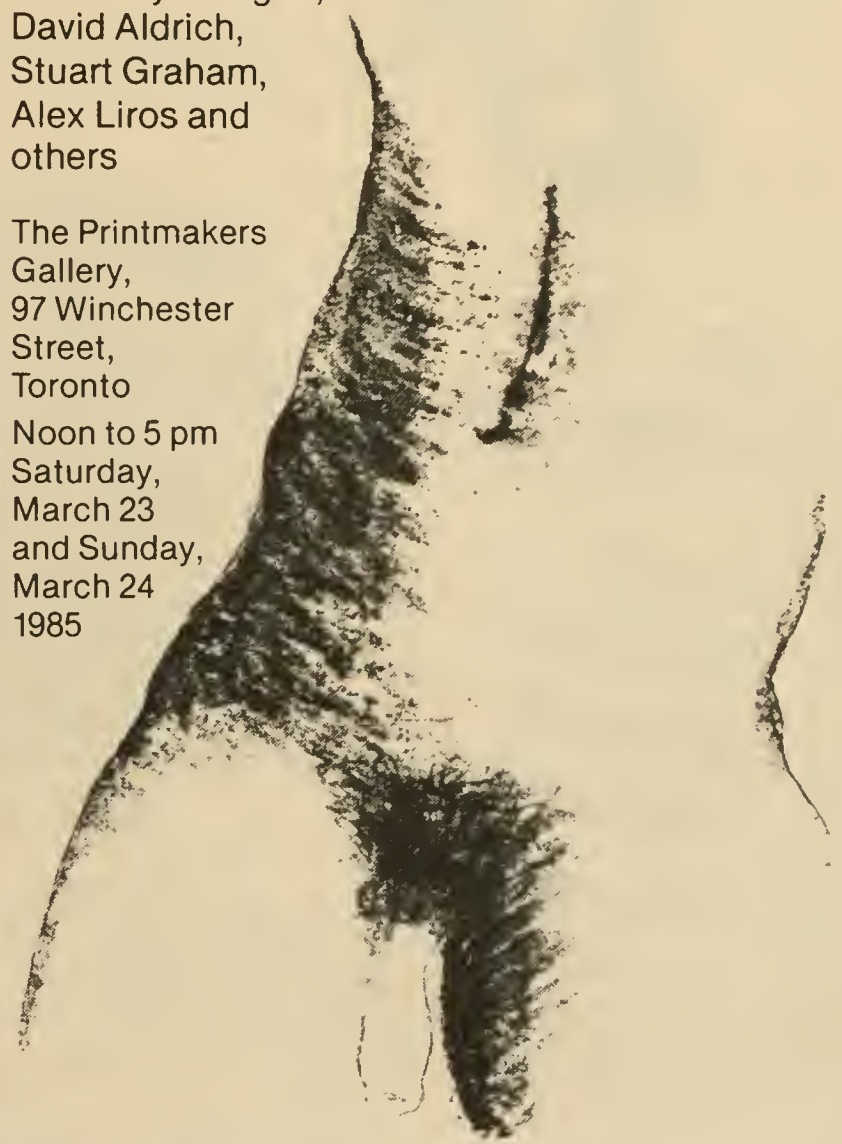
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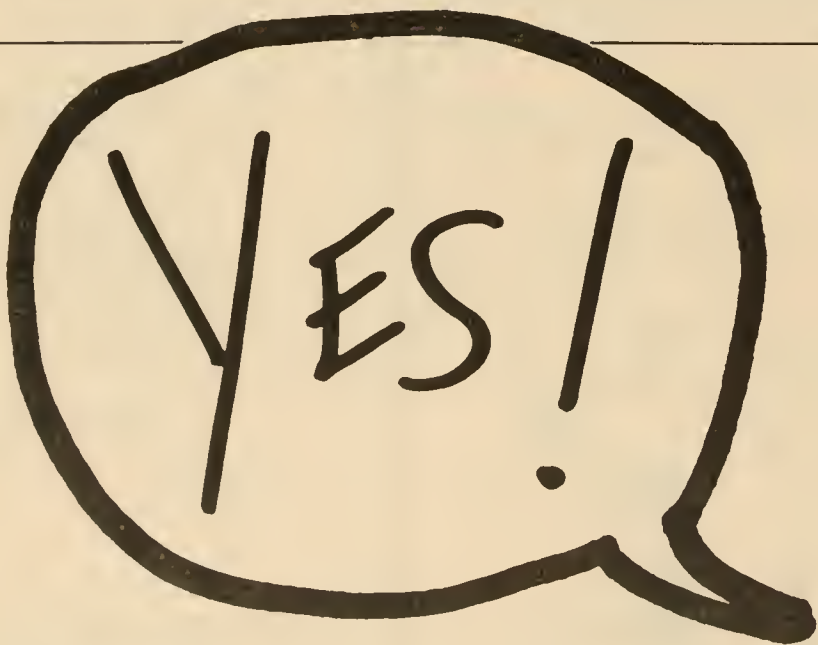
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THE WORLD

The NGTF goes to the Supreme Court to defend the value of free speech

Battling the "chilling effect"

The National Gay Task Force (NGTF) has taken its case against Oklahoma's anti-gay Helms Act, which prevents teachers from "advocating, encouraging or promoting" homosexual activity, to the US Supreme Court. The law was enacted in 1978 during Anita Bryant's "Save Our Children" crusade. Bryant, a former Miss Oklahoma, made a speech to the State Senate asking them to help stop "the flaunting of homosexuality."

The result was a law under which even a heterosexual teacher could be fired for "public homosexual conduct" if that person advocated homosexuality in such a way that their opinions could potentially come to the attention of students or other school employees.

The NGTF brought the lawsuit against the Oklahoma City Board of Education in November 1981, after two teachers who had intended to sue changed their minds. To date, no Oklahoma teacher has been willing to be named as a plaintiff, a fact that illustrates the "chilling effect" of the law, according to NGTF Chair Virginia Apuzzo.

In 1982, a district court upheld the statute but NGTF attorney William Rogers appealed. He subsequently won a reversal of the section of the law governing speech. However, in light of Oklahoma's sodomy statute, which provides a penalty of ten years in prison for committing a "detestable and abominable crime against nature," the court upheld the bans on public homosexual activity by teachers and on "soliciting or imposing" public and private gay activity on their students.

Lawrence Tribe, a constitutional law scholar at Harvard University, argued NGTF's case before the Supreme Court on January 14. His case centred on three points: that the law is an attempt by the state to regulate speech based on its content and is therefore unconstitutional; that the law has a "chilling effect" on Oklahoma teachers; and that it does not serve any "legitimate state interest in preventing the incitement of criminal activity or disruption of the education of children in the public schools."

Chief Justice Warren Burger noted that the state does have the right to proscribe a teacher's advocacy of drug use, rape, or violent revolution.

Dennis Arrow, a professor of law at Oklahoma City University, appeared on behalf of the Oklahoma City Board of Education. He argued that the Helms Act is necessary to counter the "sui generis (by its very nature) threat presented by



Up against Oklahoma: NGTF's Apuzzo with lawyers William Rogers and Jeff Levi

the advocacy of homosexuality... to student morality." Tribe, however, maintained that discussion of controversial topics in the classroom teaches students "the value of free speech and open inquiry."

No decision is expected from the Supreme Court until March at the earliest. The court has a number of options. It could decide the case and hand down the highest level legal decision on gay rights in American history, it could abstain and refer the case back to Oklahoma courts for final decision, or it could refer the case to the Oklahoma Supreme Court and reserve the right to decide the case at a later date. □

IGA meets to face north/south issues

BOLOGNA — More than 50 delegates attended the European regional winter meeting of the International Gay Association, held in this northern Italian city in late December, discussing ways of overcoming the cultural, political and linguistic differences between the various national and regional gay and lesbian cultures of Europe.

The debate revolved around a perceived north-south distinction, between the richer, well-organized, parliamentary north, and the poorer, fluctuating radical groups of the south. However, the discussion among representatives of groups from nearly 20 countries revealed that the complexity of gay culture and experience defied such a simple analysis.

Plans for this summer's full interna-

tional conference, to be held in Toronto, were revealed. A festival will accompany the conference, reflecting the IGA's wish to do as much to celebrate lesbian and gay culture as it does to debate and work for gay liberation. □

Papal tour prompts Peruvian "clean-up"

LIMA — A huge police sweep to clean up this city for the visit of Pope John Paul II resulted in the arrest of nearly 5,000 "undesirables," including vagrants, prostitutes and homosexuals, January 30 and 31.

The Catholic church had also asked that Lima's legal brothels, employing 50,000 women, be closed down in honour of the holy visit. "The dignity and bodies of women should not be commercialized while the Holy Father is in the country," said Monsignor Ricardo Durand, bishop of Callao. Police also arrested leftist leaders in the slums which the pope visited, and all sale of beer and liquor was banned in the city.

The Peruvian gay group, Movimiento Homosexual de Lima, has been organizing cultural, sports and political committees for the past year. At press date we have received no news of how the police sweeps have affected their activities. □

Baths appeal ruling in "safe sex" case

SAN FRANCISCO — Four gay bath-houses are appealing a court order which prohibited most sexual activity on their premises, and required them to employ monitors to expel those individuals engaging in "high risk" sex.

"High risk" originally was to be defined by the city's AIDS Foundation, but Judge Roy Wonder subsequently made the city's public health director final arbiter over what was legally safe.

Attorney Tom Steel, representing three of the businesses, said there was considerable confusion over the judge's ruling. Among the factors in question are whether doors to private rooms must be removed, and whether anal sex with condoms and oral sex without ejaculation are allowed. Dr David Werdegart, newly appointed interim health director, qualified an earlier statement that he "would have closed them (the baths) three years ago," saying he would seek expert advice on the matter before taking an official decision.

Some baths have remained closed awaiting clarification, while others have opened and are attempting to meet the city's restrictions as best they can under the watchful eye of city health inspectors.

While no other American cities have moved to close the baths, Leonard Matlovich, who battled against being fired from the US Airforce in an early-'70s gay rights case, tried and failed to convince Washington's Gay Activist Alliance to pass a resolution calling for the immediate prohibition of sexual activity in that city's baths. □



The bucket brigade: Members of Lesbians and Gays support the Miners, seen here with buckets for cash at Gay's the Word bookstore in London, have raised more than £13,000 in their campaign so far.

As many as 50 people meet weekly to co-ordinate collections at gay and lesbian bars and benefits, and to organize public support at local pitheads and national rallies of the striking British miners. The London-based group has adopted and visited Dulais coal mine in South Wales, providing much needed money for food, heating and clothing for the strikers' families, who receive no strike pay due to the government's seizure of union funds. Other lesbian and gay groups around the country, responding to requests from various pits, are organizing in similar fashion. Contributions can be sent c/o Mike Jackson, 39 Lloyd Baker St, London WC1X 9AB.

Michael Smith

3

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Rights complaints up after NSW law reform

SYDNEY — Law reform in New South Wales has led to a dramatic increase in the number of complaints by gay people to the state's Anti-Discrimination Board, according to the board's annual report.

The majority of complaints dealt with discrimination in the workplace, ranging from name-calling to threats of dismissal. Although law reform has made it easier for the board to deal with gay people's problems, the report points out that many are still afraid to bring their cases out into the open. Some people "who are victims of discrimination feel that lodging a complaint would confirm that they are homosexual, a fact which may only exist as a suspicion." Others fear that pressing a complaint invites reprisal from management or co-workers.

The board also called attention to areas where problems continue to exist, including the churches, which are exempt from the Anti-Discrimination Act. The age of consent for sexual activity is still not uniform, being 16 for heterosexuals and 18 for gay people. It is illegal under the new laws to "counsel, encourage or persuade" a male under 18 to have sex with another man. The board pointed out that this could have serious implications in the areas of sex education and counselling for people under 18 years of age.

The report also draws attention to what it calls "serious breaches of human rights" that occur under Australia's Immigration Act. Gay people in a relationship still cannot apply for and be granted entry or permanent resident status while heterosexual couples are granted such status on a regular basis. □

Belgian high court backs teacher's firing

MONS — The State Council, Belgium's Supreme Court, has upheld the 1981 firing of lesbian teacher Eliane Morissens.

A decision handed down in October 1984 stated that the provincial body which regulates education was justified in dismissing Morissens after she appeared on a television programme in 1980, discussing the problems of lesbian teachers.

During the programme, a participant in the discussion brought up the "seduction theory," claiming that gay teachers are a "danger" to their students. Morissens disagreed with the speaker, pointing out that male teachers often lead classes of girls and no one objects.

It appears that it was this statement, seen as insulting to the school board, in addition to Morissens's coming out as a lesbian, that led to her dismissal.

Belgian feminist and human rights groups and the International Gay Association launched actions on Morissens's behalf. She now intends to appeal to the European Court for Human Rights in Strasbourg, France. No date has been set for the hearing. □

Yugoslav group plans second cultural fest

LJUBLJANA — The Magnus Gay Club is making preparations for Magnus 85, Yugoslavia's second gay cultural festival with films, videos, art, seminars, photography, performances and an exhibition on Homosexuality and Fascism.

The first Magnus festival, in April 1984, was successful in launching Yugoslavia's first public lesbian and gay organization, which now has a weekly disco, a magazine (*Magnus Gayzine*), and links to the International Gay Association. Organizers hope that this year's much expanded festival, from May 13 to 20, will be both an affirmation of Magnus's contribution to Yugoslavia's largely underground gay culture, and a public linking across borders with the culture of lesbians and gays around the world. To this end, the organizers are seeking material (words, videos, tapes, films, photos) as well as social and political contact with groups and individuals outside Yugoslavia. Contributions, in any translatable language, to a large publication for Magnus 85, as well as international attendance at the festival, are welcome. Contact Aldo Ivanovic, Klub Magnus, SKUC-Forum, Kersnikova 4, 61000 Ljubljana, Yugoslavia. □

City rights ordinance falls by 4-to-1 margin

HOUSTON — Voters rejected this city's gay rights ordinance by a four-to-one margin January 19, and community spokespeople have vowed to retaliate by boycotting businesses that supported the opposition.

Mayor Kathy Whitmire, who had supported the ordinance, said she still didn't think "that many people in Houston can believe in discrimination." Reverend Ron Pogue, another ordinance supporter, said, "it sure goes to show that you can scare a lot of people a lot of the time."

The ordinance, which would have prohibited job discrimination against gay people employed municipally, narrowly passed city council in June 1984. Opponents of the move, led by Councilman John Goodner, collected 60,000 signatures to force the measure to the January ballot.

A coalition of anti-gay groups raised more than \$250,000 to fight the bill. Much of the opposition was organized around the objections of white fundamentalist churches, but the Houston Chamber of Commerce, the Ku Klux Klan, the *Houston Chronicle*, the editor of the *Houston Post* and a coalition of black Baptist ministers, all spoke out against the bill.

There are now fears that the right wing may try to build on its victory in the upcoming municipal elections in November. Referendum architect Goodner may challenge Mayor Whitmire.

Ku Klux Klan Grand Dragon Charles

Houston Klan demo: quarantine threat

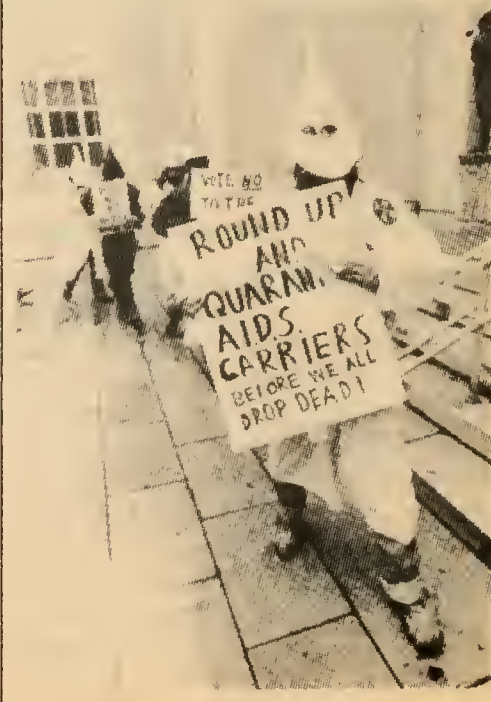


photo: Gamma

Lee sees the defeat of the ordinance as a first step in a larger plan. "We think the homosexuals need to be registered, rounded up, quarantined — whatever you want to do. We can't allow them in a decent society."

Despite the defeat, Houston Gay Political Caucus spokesperson Jeff Sterman said the struggle was not over. "We're going to boycott three banks and a department store which supported the other side," he said. "Those people simply are going to have to learn that there's a lot of gay money in Houston too." Sterman also felt that some good had come out of the defeat. "There were a lot of gays in Houston before this who were pretty naive and not very committed. Now I see a lot of us who care a lot more and want to do something for the community. □

Spain reforms code; army can't prosecute

MADRID — The Spanish parliament approved a new military code December 28, removing homosexuality as an offence against military honour.

The deletion of homosexuality from the code has been a major goal of the Spanish gay movement for the last two years. The previous law called for the expulsion of lesbian and gay soldiers, and a six-month to six-year prison sentence. The new code means gay people are no longer subject to court martial for their sexuality, and sexual infractions will be the subject of standard criminal law.

"The disgraceful article 352 of the Code of Military Justice has disappeared," editorialized *Mundo Gai*, the magazine of Madrid's major gay organization, AGAMA. "But this new victory for Spanish gay people doesn't allow us to rest on our laurels. There is still a great deal to be done: in the schools, in the press, in the world of labour and the unions, in culture. We have a great deal to do before the Spanish people accept and respect us as the full citizens who we are." □

Italian "violence" bill to ban child-kissing

ROME — A bill is pending in the Italian senate which would, if passed, make all sexual activity — including kissing — between someone under the age of 14 and someone over that age illegal.

Under the proposed legislation, if a person aged 15 years has sex with a 13-year-old, the older individual would be guilty of engaging in sex where there is "presumed violence," making the encounter legally similar to statutory rape. "Presumed violence" would be present in each sexual encounter where one of the participants is aged less than 14, or where one participant is mentally disabled, or where one of the participants is under the age of 16 if the guilty party is a "person with whom the minor had a relationship for the purposes of health, education, instruction, or supervision."

The bill has already been passed by the house of deputies. There, sections were removed that would have prevented the prosecution of those under the age of 13 who have sex with each other.

In the house of deputies, the bill was supported by the Christian Democrats and by the right-wing, and was opposed by the Italian Communist Party and elected officials further to the left.

The Socialist Party, which is third largest after the Christian Democrats and the Communists, abstained. According to

Socialist Senator Elena Martinucci, the abstention "expressed the Socialist's discontent but saved a law that has positive aspects" for prosecuting those who actually commit rape. □

AIDS

Service groups say: "don't take the test"

The National Gay Task Force and AIDS service organizations from across the US have issued a statement calling on gay men not to take the screening test for the AIDS virus, expected to be released in the next few weeks.

The coalition explains that a positive result on the test — which detects the existence of antibodies to the virus but not the virus itself — does not mean that someone has or will get AIDS, and it is only useful to screen blood for transfusions and for research purposes.

A negative test result does not mean that someone has not been in contact with the AIDS virus. The test is "unacceptably inaccurate" when checked against more specific and expensive techniques.

There were a number of breakthroughs in AIDS research over the last month. French and American scientists succeeded in discovering the genetic structure of the virus, which opens the way for better diagnostic tests and the possible production of a vaccine. A substance which is commonly found in commercial spermicides has been found effective in destroying the virus. Dr Bruce Voeller of the Mariposa Foundation called the discovery "the breakthrough in AIDS prevention we have been looking for." A British team has discovered why the AIDS virus attacks T4 cells, an important component of the immune system. T4 cells are apparently coated with a special protein that attracts the virus.

Meanwhile, AIDS is being blamed for a business depression in the Castro Street area of San Francisco. Once a flourishing neighbourhood of boutiques, bookstores and restaurants, businessmen complain that both straight and gay customers have been avoiding the area for fear of catching the disease. "Straight people don't want to try on clothes that gays might have put on," said clothing store owner Dennis Mitchell. Other shop owners attribute the decline in business to the effect of the general recession and have attempted to boost business by changing their merchandising strategies. "My average sale is higher due to the change in our policy," said Ron Brown, a gift store owner. "The mailing list we keep of shoppers who buy in our store is just as large as it ever was."

AIDS fears are also being blamed for a prison disturbance in Santiago, Chile. The prison was set on fire and 40 prisoners suffered stab wounds after straight inmates rioted to protest the refusal by authorities to transfer a group of homosexuals to another jail. The inmates cited fears of catching AIDS from the gay prisoners.

As of January 14, 7,857 cases of AIDS had been reported across the USA. 40 per cent of AIDS patients have died. □

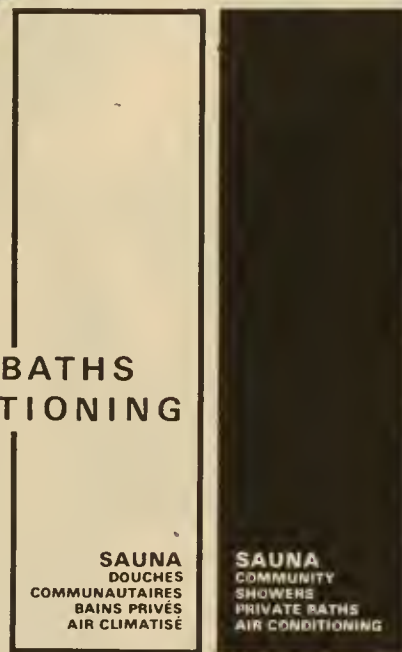
World News credits

Bay Area Reporter (San Francisco), Gay Community News (Houston), Gai Pied (Paris), IGA Bulletin (Stockholm), MHOI (Lima), Montrose Voice (Houston), Mundo Gai (Madrid), New York Native (New York), Outrage (Sydney), Philadelphia Gay News (Philadelphia), Texas Star (Houston), The Washington Blade (Washington, DC)

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Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO THIS MONTH



LES BALLETS JAZZ • AT THE RYERSON THEATRE • FEB 22 & 23

ART IAN THOM

▣ **Visions of Black Woman.** Works by Beatrice Bailey, Marie Booker, Grace Chan-ner, Stephanie Martin, Novelette Dell, and others. Until Mar 3 at Gallery 940, 940 Queen St E. 466-8840..

▣ **Tales of Transformation: An Exhibition of Self-portraiture.** Recent photographic works by Anna Marie Smith and Ruthann Tucker, continuing at the Sparkes Gallery (1114 Queen St W, 531-1243) until Mar 2.

▣ **Three-Woman Show.** Photographs by Janice Oakley, Carla Smith and Rafy, at the Sparkes Gallery (see above) Mar 6-29. The opening on Mar 6 is from 8-11 pm; all welcome.

▣ **The European Iceberg.** Toronto visits Italy and Germany in this show, curated by Italian critic Germano Celant, and including works by current biggies Georg Baselitz, Sandro Chia and AR Penck. The Art Gallery of Ontario, 317 Dundas St W. To Apr 7.

▣ **Colin Campbell.** Recent videos by one of the city's most interesting artists, at ARC, 658 Queen St W. 947-9169.

▣ **Isaac Applebaum** presents a photo installation in the East Gallery of Mercer Union, 333 Adelaide St W, 5th fl, until Feb 23. 977-1412.

▣ **Kunst: Seven Artists from Amsterdam.** Curated by Tim Guest at Gallery 76, 76 McCaul St, until Feb 24. 977-5311.

FILM SONJA MILLS

▣ **The European Iceberg.** The film component of this extravaganza at the Art Gallery of Ontario features several works by gay directors or with gay themes, including:

Death in Venice (3 pm, Sat, Feb 23). Visconti's opulent, heartbreaking rendering of Thomas Mann's novella about an aging, disillusioned artist who becomes fascinated with a young Polish boy.

Beyond Good and Evil (7 pm, Sun, Feb 24).

Liliana Cavani, the director of *The Night Porter*, explores the life of Friedrich Nietzsche, and his menage à trois with Lou Salomé, a poet of nihilism and free love, and Paul Rée, Freud's "modern man."

Berlin Alexanderplatz (parts 1-3: 7 pm, Sun, Mar 3; parts 4-6: 7 pm, Sun, Mar 10; parts 7-9: 7 pm, Sun, Mar 17; parts 10-12: 7 pm, Sun, Mar 24; part 13 and epilogue: 7 pm, Sun, Mar 31). Fassbinder's epic, based on Alfred Döblin's monumental avant-garde novel, is the apotheosis of the late director's style and vision, and features virtually all the key members of his peerless acting troupe.

Ticket of No Return (3 pm, Sun, Mar 10). An outrageously droll comedy by Ulrike Ot-

tinger, whose *Freak Orlando*, a version of Virginia Woolf's novel, and *Madame X* have become avant-garde gay classics. A catatonic beauty comes to Berlin to "fulfill her destiny as a drunkard," teams up with a bag lady, and takes off on a dippy tour of the city, haunted by three furies dressed in hounds-tooth and sensible shoes.

Paso Doble (3 pm, Sun, Mar 31). Berlin's foremost underground director, Lothar Lambert, graduates from no budget to low budget in this grotesquely funny melodrama about a middle-class German couple on vacation in Spain.

Also of interest:

Salome (1 pm, Sat, Feb 23 — but only in

GOING BEYOND SRO

The Eighth Rhubarb Festival of new short plays, presented by the Theatre Centre, included two pieces with strong gay themes, as well as a cabaret appearance by David Roche and Maurice Arcand. It was especially interesting to see the gay pieces as part of a larger programme presented for a mixed gay/straight audience.

I Hate White Girls dealt with the education imposed on the children of native people in a white boarding school. The elder sister is assimilated. The younger sister later tries to get her life together in a communal house in Toronto. And the brother makes his debut into the gay community by working as a hustler in Toronto's Allen Gardens. This is a strong collective creation by actors Makka Kleist, Billy Merasty and Monique Mojica.

In *Orillia Opera*, playwright David Burgess has created an equally strong statement about the police busts at the washroom under the opera house in the small Ontario town (sorry, city) of Orillia. This half-hour play presents the lives of several people affected by police tactics, and the reactions of the various

segments of the community. The play makes its point without melodrama and gains the support even of an audience that has perhaps not thought much about the topic before.

The real challenge surely is to get pieces of drama like these onto videotape and distribute them through community organizations and public forums. Both of these plays deserve even more than the standing-room-only, enthusiastic audience that they got at this small Toronto festival.

Alan O'Connor ▣

GOING CROSS-COUNTRY

As of May 1985, *The Body Politic* will begin listing information about events happening in other cities across Canada. If you or your group sponsors events of interest to our readers, or if you can volunteer to be a source of information on goings-on in your city, drop us a line at: Events, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.

Italian!). Oscar Wilde's play becomes a vehicle for the perverse obsessions of Italy's most famous avant-garde theatre and film director, Carmelo Bene. Bene plays Herod, the slobbering martyr; Veruschka plays Salome.

The All Round Reduced Personality (1 pm, Sun, Mar 17). A feminist classic by Helke Sander, one of Germany's leading journalists. A group of women artists are caught in a moral dilemma when they're hired to work on a project to boost the morale of Berliners and encourage tourism.

All films will be screened at the Art Gallery of Ontario, 317 Dundas St W (entrance via McCaul St doors). Admission: \$4.

▣ **Innovative Cinema at MCC.** Saturday, Feb 23, the Innovative Cinema Distribution Company presents three works by Toronto filmmakers: *For Paul*, a sensitive and romantic film by Bruce Glawson; *Jim & Ernie* by Craig Philp, "a beautiful expression of love"; and *Track Two*, the celebrated documentary by Gordon Keith, Jack Lemmon and Harry Sutherland on the 1981 bath raids and demos. Plus! — a short audio-visual presentation of "Lesbian and Gay Pride Day '84," with a cast of thousands! Screenings begin at 8 pm at the Metropolitan Community Church, 730 Bathurst St. Tickets for the evening are \$5, available at Glad Day Bookshop (598A Yonge St) or at the door.

▣ **Freebies at the NFB.** Two screenings at the National Film Board Theatre, 1 Lombard St (off Victoria, between Adelaide and Richmond), both at 12:15 pm, and both FREE: on Wed, Mar 6, *Dream of a Free Country*, a documentary testimony of the Nicaraguan women who fought in the revolution that overthrew the Somoza regime in 1979; and on Wed, Mar 13, *Abortion: Stories from North and South*, a cross-cultural survey of the realities of abortion, providing an historical overview of how the church, state and medical establishment have determined policies affecting it.

MUSIC SONJA MILLS

▣ **The Parachute Club.** The rising Toronto group, fresh from the release of their new album and video, *Dancing at the Feet of the Moon*, will play at the Copa on Yorkville Ave Feb 19. Tickets: \$12.50, available at BASS or at the Copa. 922-6500.

▣ **Bratty and the Babysitters** return to the Cameron Hotel, a popular spot for the band, Thurs, Feb 28. 408 Queen St W. 364-0811.

STAGE JON KAPLAN

▣ **Pornography — A Spectacle.** Through Feb 24, Tues-Sun, 8 pm, late shows Fri and Sat at 10 pm. See review, page 23. There will be a special benefit performance of the show at 10 pm, Wed, Feb 20 for VSiDiTi, a new lesbian and gay theatre group. The Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

▣ **Michel Lemieux** in "Solide Salad." Team Productions and CKLN-FM present Lemieux in his newest musical/visual potpourri. Mar 14 & 15 at 9 pm, and Mar 16 at 8 pm, at The Music Hall, 147 Danforth Ave. Tickets are available at all BASS outlets, \$12 in advance or \$15 at the door.

▣ **Danny Grossman Dance Company.** Grossman, one of the most respected contemporary Canadian dancers, brings his company and his often humorous choreography to Harbourfront's Premiere Dance Theatre. Feb 26-Mar 2, 8 pm. Tickets: 869-8444 or BASS.



□ **The National Ballet of Canada.** The company's winter season includes a week of August Bournonville's *Napoli* (Feb 20-24) and a mixed programme (Feb 27-Mar 3) which includes a new piece, *Blue Snake*, set on the company by the eccentric and exciting Robert Desrosiers. O'Keefe Centre, Front and Yonge Sts. Ticketron outlets, or call 598-0437.

□ **Les Ballets Jazz.** During their world tour, this popular Montreal troupe returns to Toronto's Ryerson Theatre Fri, Feb 22 and Sat, Feb 23 for two performances only, 8 pm each night. Tickets range from \$15.50 to \$22.50 and are available from BASS or the Ryerson box office, 43 Gerrard St E, 977-1055.

□ **The Fighting Days.** A new play by Wendy Lill about journalist and feminist Francis Beynon, who fought for world peace and equality for women in Manitoba in the second decade of this century. Among the characters in the play is Nellie McClung. Through Mar 10. Toronto Workshop Productions, 12 Alexander St. 925-8640.

□ **Fortune and Men's Eyes.** John Herbert's classic about four inmates in a Canadian prison. The show is partly about sexuality and

partly about how one gets sex (and power) in a reformatory. A production by Eclectic Theatre, a new company. Mar 26-31, at Tarragon Theatre's Extra Space, 30 Bridgman Ave. 531-1827.

□ **Magda.** A new play by John Herbert about a woman's battles against the injustices she

suffered in World War II. A Theatre Autumn Leaf production, directed by Thom Sokoloski. Feb 22-Mar 10. Adelaide Court Theatre, 77 Adelaide St E. 363-6401.

□ **The Killing of Sister George.** A revival of the comedy/drama about an aging actress who is in the process of losing her job as a jovial

CHOICE CONSENT

Commercial television, it seems, has discovered that controversy sells. Following fast on the success of *The Burning Bed* (about wife-beating) and *Something About Amelia* (about incest), ABC has adapted Laura Z Hobson's 1975 novel *Consenting Adult* into a made-for-TV movie dealing with a family's reaction to their son's coming out. Marlo Thomas gives an Emmy-Award-calibre performance as Tessa Lynn, a mother torn between her love for her perfect-in-every-way son Jeff (Barry Tubb) and her in-

comprehension of his sexuality.

The novel begins in 1960 and continues to 1973, but the film's time span is only two years and is given a contemporary setting. This robs the story of much of its original impact. The idea of a mother sending here college-age son to a therapist to be "cured" of his homosexuality seems unrealistically hysterical today, but more plausible for 1960, when attitudes were less liberal and when the American Psychiatric Association still listed homosexuality as an illness. Jeff is only seventeen when he comes out in the novel, and he requests professional help of his own accord.

Consenting Adult is primarily a mother's story; for many straights, Jeff's slow coming out could improve their comprehension of what it means to be gay, but for gays it is important in helping us realize our parents need to adjust and resolve their internal conflicts just as we had to. After many moving speeches from Jeff (including one in which he eloquently describes what he feels for men but doesn't feel for women), and after much contemplation, Tess realizes that in order not to lose her son she must abandon "the notion that everybody you love must conform to your values, your standards." "You had no choice, you say," Tess tearfully confesses to Jeff. "Then I guess I don't either."

Philip Solanki

Prime-time come-out: Martin Sheen, Marlo Thomas, Barry Tubb in *Consenting Adult*



nun on an English soap opera, and also losing her young lover. A production by the Chameleon Players. Opens Feb 20 for a three-week run. Pauline McGibbon Cultural Centre, 86 Lombard St. 863-6411.

□ **Wordsworth: An Experience.** David Pond Productions presents an evening with Sky Gilbert, David Roche and special guest Maja Bannerman. Feb 28, 8 and 10 pm, at The Rivoli, 334 Queen St W. 536-1315.

□ **Radiguet.** Buddies in Bad Times's new show, written and directed by Sky Gilbert, about the famous and frantic romance between Raymond Radiguet and Jean Cocteau. Mar 13-30, at the Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

□ **Dansepartout.** The Winchester Street Theatre, 80 Winchester St, Thurs, Feb 21 through Sat, Feb 23, at 8 pm each night. Tickets are \$9. For reservations and info: 967-1365.

RADIO SONJA MILLS

□ **Ideas.** CBC Radio's fascinating series will present many worthwhile programmes in late February and on into March:

Wed, Feb 20: *The Social Construction of Female Biology.* A lecture by Ruth Hubbard of Harvard University on the ways in which biological thinking has been influenced by masculine ideas about gender.

Sundays, Feb 24-Mar 17: *Catholics.* Since the revolutionary Vatican II council, the Roman Catholic Church has been undergoing a public process of self-questioning about its social and political role as one of the world's largest religious institutions. Michael Higgins, director of the St Jerome Centre for theological renewal, hosts the four-part programme.

Tuesdays, Feb 26-Mar 12: *Feminism and Family: The Debate Among Women.* Toronto writer and broadcaster Barbara Nichol examines the ongoing debate among women about their role in the family, in society and in history. Among the more prominent leaders of this debate featured in candid interviews are Phyllis Schlafly, Midge Decter, Marabel Morgan, Barbara Ehrenreich and Andrea Dworkin.

Wednesdays, Feb 27-Mar 13: *The Hearts of Men.* Notions about masculinity have changed dramatically during the 20th century. In this series of programmes, based on the book by Barbara Ehrenreich, these changes are traced from the institution of the family wage system — with its requirement that men be husbands and providers — through the consumer culture of the post-war years, to the feminist revival in the '70s. Drawing on the experience of ordinary men as well as expert commentary, these programmes describe the impact of *Playboy* magazine, the Beat Generation, pop psychology and the gay rights movement in creating the New Man of the 1980s. The series shows that it's not only feminists who have rebelled against the family.

Tuesday and Wednesday programmes are at 9:05 pm; Sunday programmes at 10:05 pm. CBC Radio, 740 AM.

NIGHTLIFE

● Members of Lambda Business Council

RESTAURANTS

□ **Abundance.** Easygoing elegance under the chic condos of The Bentley. 81 Church St. 368-2867

□ **Bemelman's.** Fashionably cruisy pop singles bar. pricey restaurant. 83 Bloor St W. 960-0306

□ **Bersani and Carlevale.** Good food and art exhibits. 595 Bay (Atrium on Bay). 595-0881

□ **Bistro 422.** Fine food, pleasant atmosphere. Mon-Sat 11:30 am-1 am. 422 College St. 963-9416

□ **Cafe New Orleans.** Best people-peeking perch on one of the crueziest corners in town. 618 Yonge St. 922-2439

● **Les Cavaliers.** Continental menu. daily specials. 418 Church St. 977-4702

□ **Chaps Cafe.** Noon-9 pm, including \$1.99 soup, sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012

□ **Church Street Cafe.** Popular brunch locale in the heart of the ghetto. Daily to 12 Sun. 10 am-5 pm. 485 Church St. 925-1155

● **Crispini/Buddy's.** Innovative cuisine. great wines. Brunch. \$6-95. 66 Gerrard St E. 977-1919

continued on page 24

Out in the City

CALENDAR OF EVENTS IN TORONTO FROM TUESDAY FEBRUARY 19 TO SUNDAY MARCH 31 1985

MARCH 1985

Body Politic

TUES/FEB 19

- **'Chute.** Dance at the feet of Lorraine at the Copa. See Music.
- **Mardi Gras Party.** Join the party at Oz, 1 Isabella St. Festivities include the crowning of the King and Queen of the Mardi Gras and best costume awards.

WED/FEB 20

- **Pisces Potluck Supper.** A Piscean party held by the Out & Out Club. Call ahead for details and meal contributions: 927-0970.
- **The Social Construction of Female Biology** on CBC Radio's *Ideas*. See Radio.
- **Videotapes by Pauline Dean.** *Notes on Music:* a history of popular music with emphasis on the influence of black music — Jazz, Motown, Rhythm and Blues. 8 pm at Gallery 940; admission \$3. 940 Queen St E. 466-8840.
- **The National Ballet's Napoli.** See Stage.
- **The Killing of Sister George.** See Stage.
- **Lutherans Concerned.** Meeting in a member's home, 8 pm. Call David at 925-0926 for info.

THUR/FEB 21

- **Dansepartout** for three nights. See Stage.

FRI/FEB 22

- **Susan Freundlich.** The sign-language artist, in concert: a combination of theatre, dance, music and sign language, with special guest Arlene Mantle. 8 pm, Trinity St Paul's Church, 427 Bloor St W. Tickets \$6 in advance; \$7 at the door. Info: 925-6568.
- **Women's Independent Thoughts (WITZ).** A seminar for the exchange of ideas and creative endeavours in art, literature, philosophy and political thought. Topic: the nursing home industry. 7 pm. Info: 536-3162.
- **Winter Fever.** A women's dance and benefit for Angela Davis's International Women's Day appearance (see Fri, Mar 8). 8 pm at the Buttery, Trinity College, Devonshire Place, U of T. Tickets: \$5 in advance; \$6 at the door (\$4 for students and the unemployed). Wheelchair accessible. For more info, see Sat, Mar 9.
- **Les Ballets Jazz** tonight and tomorrow only. See Stage.
- **Magda** opens. See Stage.

SAT/FEB 23

- **Hot Night in February.** A mid-winter women's dance with feminist entertainment and a tropical slide show. 8 pm to 1 am at A Space, 204 Spadina Ave (just above Queen). Tickets: \$5.50 for employed persons, \$4 for unemployed, available at the Toronto Women's Bookstore (73 Harbord St). Childcare can be provided; please call 461-3488. This women-only dance is a benefit for Emma Productions, a feminist media collective.
- **Susan Freundlich.** A workshop on "Language: The Heart of the Community." 10:30 am, Ontario Institute for Studies in Education, 252 Bloor St W. \$7. Info: 925-6568 or 964-2066.
- **Innovative Cinema at MCC.** *Track Two* plus much more! See Film.
- **Videotapes by Pauline Dean.** *Notes on Music:* British Invasion, Reggae, Protest Songs. 8 pm at Gallery 940; admission \$3. 940 Queen St E. 466-8840.
- **Death in Venice.** See Film.
- **Salome.** See Film.
- **Les Ballets Jazz.** See Stage.

SUN/FEB 24

- **Catholics.** On *Ideas* for four consecutive Sundays, starting tonight. See Radio.
- **Beyond Good and Evil.** See Film.
- **Chutzpah's Monthly Brunch.** 1 pm at the Chinese Palace, 150 Dundas St W. Info: 489-4662.

MON/FEB 25

- **Catch the B&D Express!** Boo Watson on piano, Deb Parent on drums, Joanne Parker on bass — to celebrate International Women's Day. 8 pm; The Trojan Horse Café, 179 Danforth Ave. \$4. Refreshments. All women welcome.

TUES/FEB 26

- **The Danny Grossman Dance Company** opens tonight at Harbourfront. See Stage.
- **Feminism and Family: The Debate Among Women.** On *Ideas*, for three consecutive Tuesdays, starting tonight. See Radio.

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UP-TO-DATE INFO ON
WHAT'S GOING ON IN
TORONTO, PICK UP A
COPY OF XTRA, TBP'S
FREE TWICE-MONTHLY
GUIDE, WHEREVER YOU
GO OUT**

WED/FEB 27

- **Gays and Lesbians at U of T** host a speaker from RTPC/Gay Courtwatch. 7:30 pm in the Reading Room at the International Students' Centre, 33 St George St. Info: 964-0701 (Chris) or 927-8866 (Eldon).
- **The Hearts of Men.** On *Ideas* for three consecutive Wednesdays starting tonight. See Radio.
- **The National Ballet.** See Stage.

THUR/FEB 28

- **Wordsworth: An Experience.** With Sky Gilbert, David Roche and Maja Bannerman. See Stage.
- **Bratty at the Cameron again!** See Music.
- **Gay Fathers of Toronto** will hold a discussion group at 8 pm at the 519 Church Street Community Centre. Info: 364-4164, Mon-Fri, 7-10 pm.

SAT/MAR 2

- **Eaton's Picket.** One of the many events sponsored by the International Women's Day Coalition (see Sat, Mar 9, below). At the Eaton Centre, 12 noon.
- **Spring Fling.** A little early, perhaps, but Gays and Lesbians at Trent and Peterborough will hold their spring ya-hoo at the Peterborough Sports Palace, 370A Water St in Peterborough. \$2; licenced. Info: GLTP at (705) 742-9350.

SUN/MAR 3

- **Visions of Black Women.** A discussion with the artists exhibiting at Gallery 940. Co-sponsored by Women's Art Resource Centre. \$2. See Art.
- **Berlin Alexanderplatz.** A Fassbinder monument. See Film.

MON/MAR 4

- **Forum: Ontario Coalition for Abortion Clinics.** One of the many events sponsored by the International Women's Day Coalition. See Sat, Mar 9 below.

TUES/MAR 5

- **Cultural Evening presented by Women Working with Immigrant Women.** Another International Women's Day Coalition event.

WED/MAR 6

- **Three-Woman Show.** Everyone is welcome to attend the gala opening of the new show at Sparkes Gallery. See Art.
- **Gays and Lesbians at U of T** present a talk by Christine Browning, president of the Gay and Lesbian Caucus of the American Psychological Association. 7:30 pm in the Pendarves



Room at the International Students' Centre, 33 St George St. Info: 964-0701 (Chris) or 927-8866 (Eldon).

- **Lutherans Concerned.** A screening of the film *Word is Out*. 8 pm. For info on location, call David at 925-0926.
- **Dream of a Free Country.** See Film.

THUR/MAR 7

- **Five-Minute Feminist Cabaret.** Another of the many events sponsored by the International Women's Day Coalition. See Sat, Mar 9.
- **The NDP Gay Caucus** is holding a meeting at 8 pm at the 519 Church Street Community Centre. Info: 964-1049.

FRI/MAR 8

- **Angela Davis.** The noted feminist and black activist, at Convocation Hall, U of T. An event sponsored by the International Women's Day Coalition. See — tomorrow!

SAT/MAR 9

- **International Women's Day!** General Assembly: 10:30 am, Convocation Hall, U of T. Rally: 11 am. March (Feminist Walking Tour): noon. Fair: 3-7 pm at Jorgensen Hall, Ryerson. Women's Dance: 8 pm at the St Lawrence Market Hall. For information on all Women's Day events sponsored by the Coalition, call 978-3032 or 654-3092 (Paula), 596-1454 (Nancy) or 591-1434 (Diane).
- **Chutzpah.** Purim Celebration at Steven's. Join us for Hamentafhen. 8 pm. 489-4662.

SUN/MAR 10

- **How to Love this Planet.** A workshop at Castle Frank High School, 9:30 am. Sponsored by the International Women's Day Coalition. See Sat, Mar 9.
- **Ticket of No Return.** See Film.

WED/MAR 13

- **Gays and Lesbians at U of T** hosts a presentation by the Lesbian Speakers Bureau, 7:30 pm. For information on location, call 964-0701 (Chris), 927-8866 (Eldon) or 596-0992 (Rob).
- **Abortion: Stories from North and South.** See Film.
- **Radiguet** opens. See Stage.

THUR/MAR 14

- **Michel Lemieux in "Solide Salad"** for three nights at the Music Hall. See Stage.
- **The Lesbian and Gay Academic Society** sponsors *Psychological Issues Related to AIDS*, a talk by Dr Rosemary Barnes. 8 pm In the Rhodes Room, Trinity College, Hoskin Ave. Info: 533-0674 (Linda) or 924-6474 (Alexandra).

SAT/MAR 16

- **Let's Dance Some More!** Ryerson Lesbians and Gay Men present another of their popular dances. Oakham House, 63 Gould St. Info: 597-0723.

SUN/MAR 17

- **The All Round Reduced Personality.** A feminist classic. See Film.
- **Lutherans Concerned.** Meet to attend morning service at a local church, with brunch afterwards. Info: David at 925-0926.

TUES/MAR 19

- **Not-so Amazons.** Embarking soon on its second season, the lesbian softball league will

**DANSEPARTOUT
AT THE WINCHESTER ST
THEATRE FEB 23**



ROBIN WHITMORE, NEIL BARTLETT & DUNCAN ROY IN PORNOGRAPHY

THRILLING NIGHTMARES

"Do you really want this?" the "older man" in the washroom asks, proffering his ample cock to the "young man" just coming out. "Yes, yes I do! I do! Yes!" the youth gushes like Molly Bloom. It's a wonderful moment of revelation and discovery, one of many in *Pornography*, a frenetic potpourri of improvised farce, sleaze and political commentary which recently opened at the Theatre Centre.

It's difficult to separate fact from fiction, theatrical posture from heightened truth, in this bizarre show. Collectively devised and enthusiastically performed by three outrageous Brits, Neil Bartlett, Duncan Roy and Robin Whitmore, in collaboration with Ivan Cartwright, this ambitious piece sets out to examine the absurd discrepancy between the fantasies that pornography engenders and the painful, often funny reality gay men find themselves having to deal with.

In one uproarious skit, three gays stand side by side nervously thumbing skin mags, covertly cruising each other as they salivate over *Big Hot Cocks* and *Blueboy* buns. Yet each pretends to be reading a chapter of *Little Women* whenever his glance meets his neighbours. At several points during the evening, the performers, wearing pumps and handsewn scraps of "frock" (combined with bare skin and leather jocks) scream their fantasies at each other and pour out verbal abuse at the audience (most delighted, some writhing uncomfortably). Pretty Duncan Roy, mascaraed and lipsticked à la Crawford, evokes delighted chuckles as he bustles forward to share his deepest desire: "I want a rugby player with broad shoulders, who's married, and knows a lot!"

But there are moments of quiet poignancy in this extravagant romp. Not many, but some very telling. Who could forget Neil Bartlett looking searchingly out at us, sounding a gay man's deepest fears: "I want to be *not* afraid. I want you to promise me you won't die." A moment later the mood suddenly reverses itself as three loonies romp through "Shall We Dance," and a lovable opera queen prances forward, Verdi's Violetta, complete with stilettoes and rose bouquet.

It's nearly impossible to convey the dramatic texture and changing moods of this curious piece. The players clearly intend each audience member to react somewhat differently from his or her neighbour. Those who hate *Pornography* will probably deny its raucous energy, its savage charm, its appealing danger. Unlike *The Go-Go Boys* (a gay play essentially aimed at educating straights, and admirably succeeding in that), *Pornography* offers a less compromising, risky kind of theatre that dares to assault gay men from many different angles, mainly through its searing theatrical metaphors of confession and exhibitionism.

For some the emphasis on "heavy" scenes and S/M fantasies (crossing over, often, into reality) will seem objectionable, oppressive even, rather than insightful or liberating, as the performers intend their show to be. Other may object to the insistence upon clinical dissections of "private," supposedly "safe" sexual fantasies. But this show rarely stoops to simplistic titillation. Its hectic form of improvisation is unnervingly deceptive in its casualness. The players wear their spontaneity like a clever mask, to ensnare us

and, ultimately, to make us surrender to the play's unsparing, often confusing messages.

The most spellbinding moment of the show depicts three parallel accounts of sexual violence *and* tenderness (narrated by each of the actors in turn, one of whom actually spent time in prison). My personal favourite was by Robin Whitmore (a talented sculptor whose works flank the tiny stage), a strange story of "having it off" with a swarthy skinhead named Carlos, who keeps a pet rat in a metal box in his squatters' flat.

In its weakest moments, *Pornography* simply tries *too* hard to shock, to make its audience squirm. Too often the wires show, as contrived dollops of didacticism à la Brecht come flying at us from the littered stage. At times the pace sags alarmingly too, as the players pace like nervous cats, devising their next assault.

Pornography may not be the last word on that ambiguous phenomenon which shapes our lives. Nor does it completely fulfill its ambitious aim to explore "how the dreams we had as boys have turned into the nightmare of pornography." If anything, this self-reflecting show *glories* (to its credit) in those perversely thrilling nightmares. But, as Alice soon found as she stepped through the looking glass, just exploring and confronting the landscape of those nightmares can be strangely exhilarating!

PG Baker

Pornography — A Spectacle. Through Feb 24, Tues-Sun, 8 pm, late shows Fri and Sat at 10 pm. The Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE APRIL ISSUE: WEDNESDAY MAR 6 1985

MONDAYS

- ▣ **The Women's Group.** Support group for lesbians, 8 pm. 519 Church St Community Centre. Info: Raechel, 936-0527.
- ▣ **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

TUESDAYS

- ▣ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.
- ▣ **Lesbian and Gay Youth Toronto.** 7:30 pm, 519 Church St Community Centre.

WEDNESDAYS

- ▣ **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.
- ▣ **Gay Alliance at York.** Check *Excalibur* for time and place.
- ▣ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- ▣ **Zami.** New group for black and West Indian lesbians and gay men. 519 Church St Community Centre, 8 pm.
- ▣ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

WEEKENDS

SUNDAYS

- ▣ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 5 pm. Wheelchair-accessible. 960-3997.
- ▣ **Metropolitan Community Church of Toronto.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Wheelchair-accessible; all services signed for the deaf. 730 Bathurst. 536-2848.
- ▣ **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 968-7423, days and evenings.
- ▣ **After You're Out.** A supportive, sharing group that discusses a variety of gay-related topics. Meets in a private home. Info: 964-6600.
- ▣ **Lesbians of Colour.** 7:30 pm. Info: c/o Box 7289, Stn A, M5W 1X9.
- ▣ **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

- ▣ **Alcoholics Anonymous** 964-3962 Lesbian and gay groups.
- ▣ **Gaycare Toronto.** 243-5494 Seven days a week, 7-11 pm.
- ▣ **Lesbian Phonenumber** 960-3249 Tues and Thurs, 7:30-10:30 pm.
- ▣ **Gay Community Calendar** 923-GAYS
- ▣ **Gay Courtwatch** 362-6928
- ▣ **Gay Fathers of Toronto** 364-4164 Mon-Fri, 7-10 pm.
- ▣ **Spouses of Gays** 967-0597 Wed and Thurs 6:30-8:30 pm.
- ▣ **Toronto Area Gays (TAG)** 964-6600 Mon-Fri 7-10 pm. Counselling, info.
- ▣ **Women's Information Line** 926-8700 Wed, Thurs, 7-10 pm, or 24-hr taped message.
- ▣ **Bisexuals International** ... (215) 425-3894 (Philadelphia).
- ▣ **CIRPA** 960-6318 Citizens' Independent Review of Police Activities 24-hour confidential hotline. Trouble with the police? Call us first!

- **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040
- **The Fallout Shelter peace coffeehouse.** A unique club which gives musicians and poets a venue to express their ideas and feelings on peace, nuclear war and related social issues. 370 Queen St. E. 362-0354
- **Fare Exchange.** Intimate neighbourhood restaurant, cafe upstairs. 4 Irwin Ave. 923-5924
- **Fenton's.** Rub elbows with the establishment (if you can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.
- **Golden Griddle.** Pancakes, etc., inexpensive place for Sunday brunch. 45 Carlton St. 977-5044
- **The Griffon Arms.** Quiet neighbourhood eatery, cheap evening specials. 117 Dundas St. E. 365-9825
- **Jennie's.** Chic restaurant. Live music Fri-Sun nights. Sunday brunch. 360 Queen St. E. (at Parliament). 861-1461
- **La Strega Café.** Open till 4 am Thurs-Sat. 118 Avenue Rd. 921-6095
- **Lipstick.** Daytime meals, burgers, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655
- **The New Trojan Horse Café.** Relaxed club presents music, drama and other arts that promote positive social change. 179 Oanforth Ave. 461-8367
- **Pimblett's.** Gaudy, friendly British pub. Imported draught, desserts. 249 Gerrard St. E. 929-9525.
- **Pizza Nova.** Italian-style bistro and pleasant gathering spot in the middle of gay downtown — 562 Church, at Wellesley. Live performances. 961-2204
- **Queen Mother Café.** Comfortably new-wave crowd, imaginative eats. 206 Queen St. W. 598-4719
- **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St. W. 593-0934

- **Rivoli.** Exotic snacks, inventive specials, reasonable prices. Check the back of the menu for what's going on in their performance space in the back. 334 Queen St. W. 596-1908
- **Le Select Bistro.** Bistro lunches and late night dining. 328 Queen St. W. 596-6405
- **Together.** Continental menu, specials. Sunday allyoucaneat/\$6. 457 Church St. 923-3469
- **Tramps.** Excellent food at affordable prices in a casual atmosphere. Not open Sundays. 649 Yonge St. 927-8443

BARS

- **The Barn.** 83 Granby St. 977-4702. Casual stand-up leather/denim bar and disco. After-hours Fri and Sat till 4 am (\$2 cover which includes one free drink). No cover Sundays
- **Boots (at the Selby).** 592 Sherbourne St. 921-1035. Bar, cozy booths and dance floor. Dynasty night Wed. Boots' restaurant. The Galleria, open Mon-Sat from 5 pm.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar, preppy crowd.
- **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-3142. Raunchy video, dance floor
- **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only
- **Les Cavaliers.** 418 Church St. 977-4702. Piano sing-along bar, very chatty
- **Chaps.** 9 Isabella St. (at Yonge). 921-3012. Large upstairs disco, downstairs bar with sexy slides
- **Chez Moi.** 30 Hayden 921-5566. St. Downstairs dining room with stand-up bars, upstairs bar with dance floor. Open Sundays

- **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm weeknights.
- **The Hitch'n'Post.** 529 Yonge St. 925-9998. Bar/restaurant. Mon-Fri, 7:30 pm-10 pm; Fri/Sat, midnight to 3 am. Sun brunch: noon to 4 pm and dinner: 5 pm-10 pm.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor, younger crowd. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.
- **101.** 101 Jarvis at Richmond. 368-8803. Great dance floor and lots of videos upstairs, lounge downstairs. Open Sunday
- **Oz.** 1 Isabella St. 961-0790. Great stainless steel dance floor. Weekends to 5 am.
- **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.
- **The Quest.** 665 Yonge St. 964-8641. Upstairs: Rusty's Cabaret, featuring female impersonators (no cover). Downstairs: piano bar, featuring Flo at the keyboards.
- **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.
- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. 18 Eastern Ave. 869-9294.

DISCOS

- **Avalon.** 530 Yonge St, upstairs. Fri (\$5) and Sat (\$7) from midnight. Sun (\$5) from 11 pm.
- **Chaps.** See Bars, above.
- **The Diamond.** 410 Sherbourne St. 927-9010. Young and trendy.
- **Oz.** See Bars, above

- **Twilight Zone.** 185 Richmond St. W. 977-3347. New wave. Fri-Sat, \$8. Sun: gay night. \$6
- **Voodoo Club.** 9 St Joseph St. (above Katrina's) 960-9335. New wave. Weekends. \$7.
- **The Y-Knot.** 488 Yonge, upstairs. Thur 9 pm-1 am, Fri-Sat 9 pm-4 am, Sun 4 pm-9 pm. \$2 cover (\$1 after 11)

BATHS

- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.
- **The Club.** 231 Mutual St. 977-4629. 24 hours
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

ACCOMMODATION

- **Cabbagetown Lodging-House and Efficiencies.** 300 Wellesley St. E. (at Parliament). Call Bill or Allen, 961-9320.
- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, waterbeds, TV lounge, pool table and game room, laundry and kitchen facilities, free parking, sundeck, complimentary rolls and coffee. Sun-Thurs, \$25; Fri, Sat, holidays, \$30. Visa/Mastercard.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bars, courtyard, light lunches, maid service, parking, air-conditioning. 66 rooms. 1-2 people with private bath: \$35; without: \$27.

COMMUNITY

SOCIAL & POLITICAL ACTION

- **AIDS Committee of Toronto.** See Health, below
- **Chutzpah.** 730 Bathurst St. M5S 2R4. 489-4662. Group for Jewish gay men and lesbians
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St. M5S 2R4
- **Committee to Defend John Damien.** 291 Ontario St. Apt 6, M5A 2V8. 925-6729
- **Foolsap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947
- **Federation of American and Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9.
- **Gay Alliance at York.** c/o CYSF, 105 Central Sq., York University, 470D Keele St., Downsview, ON M3J 1P3. 667-2515
- **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6
- **Gay Association of Maritimers in Toronto.** 730 Bathurst St. M5S 2R4. Support group for Maritimers moving to Toronto.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St. M5S 2R4. Organizes community fund-raising dances
- **Gay Courtwatch.** Room 337, Old City Hall (Queen and Bay). 362-6928
- **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 364-4164, Mon-Fri, 7-10 pm
- **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSIA in Canada
- **Gay Self-Defence Group.** 215 Danforth Ave., N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto
- **Gay and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info. Chris (964-0701) or Eldon (927-8866)
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West. 453-4426
- **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938
- **Glad Day Defence Fund.** 648A Yonge St. M4Y 2A6. 961-4161
- **International Gay Association (Toronto).** c/o Toronto Gay Community Council, below
- **Lesbian and Gay Academic Society.** c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 533-0674 (Linda) or 924-6474 (Alexandra)
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes annual summer celebration
- **Lesbian and Gay Youth Toronto.** c/o 519 Church St Community Centre, M4Y 2C9
- **Lesbian Incest Survivors Support Group.** Info. 964-7477 (Rape Crisis Centre)
- **Lesbian Mothers' Defense Fund.** Box 38, Stn E, M6H 4E1. 465-6822
- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info. Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group
- **Lesbians of Colour.** Political/social group. Info. c/o Box 7289, Stn A, M5W 1X9
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Transsexual counselling and services
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049
- **Osgoode Gay/Lesbian Caucus.** York University, 4700 Keele St., Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley)
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St., Weston ON M9T 2Y9. Info. Pauline Martin at 244-2105
- **Parents of Lesbians and Gays.** c/o Mary Jones, 35 Willis Dr., Brampton, ON L6W 1B2. 457-4570
- **Queen of Hearts.** Organizing group for gay Filipino beauty pageant. Dario, 759-3788, or Alfredo, 461-2800
- **Right to Privacy Committee (RTPC).** 730 Bathurst St. M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info. 961-8D46 or 362-2877. Also runs Courtwatch (362-6928).

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- ☐ **Ryerson Lesbians and Gay Men.** For meeting dates call 923-GAYS.
- ☐ **Spouses of Gays.** 206 St Clair Ave W, M4V 1R2 920-5546 (Caryn Miller).
- ☐ **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2 Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies
- ☐ **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6
- ☐ **Zami.** Support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info. c/o Box 7289, Stn A, M5W 1X9

HEALTH & SOCIAL SERVICES

- ☐ **AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS
- ☐ **Alcoholics Anonymous.** Lesbian/gay fellowships 964-3962.
- ☐ **Gaycare Toronto,** c/o 519 Church St Community Centre, M4Y 2C9. Phone line: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.
- ☐ **Gay Christian Counselling Service.** Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848
- ☐ **Gay Fathers of Toronto.** Phone line 364-4164, 7-10 pm, Mon-Fri.
- ☐ **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977
- ☐ **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3 922-0603. VO info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.
- ☐ **Lesbian Phone line.** Box 70, Stn F, M4Y 2L4 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available
- ☐ **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts. behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors available Tuesdays on request
- ☐ **Sexual Compulsives Anonymous.** Is an addiction to impersonal sex destroying you? Feel hopeless? Write SCA, 206 St Clair Ave W, M4V 1R2. Confidentiality assured.
- ☐ **Toronto Area Gays.** Box 6706 Stn A, M5W 1X5 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri: 7 pm-10 pm.
- ☐ **Toronto Counselling Centre for Lesbians and Gays.** 105 Carlton St, 4th floor, M5B 1M2 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- ☐ **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

PROFESSIONAL

- ☐ **Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.
- ☐ **Gays in Health Care.** Box 7086, Stn A, M5W 1X7 920-1882. Gay men and lesbians working and training in health-care delivery and research.
- ☐ **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with more than 70 members; publishes directory twice a year.

RELIGIOUS

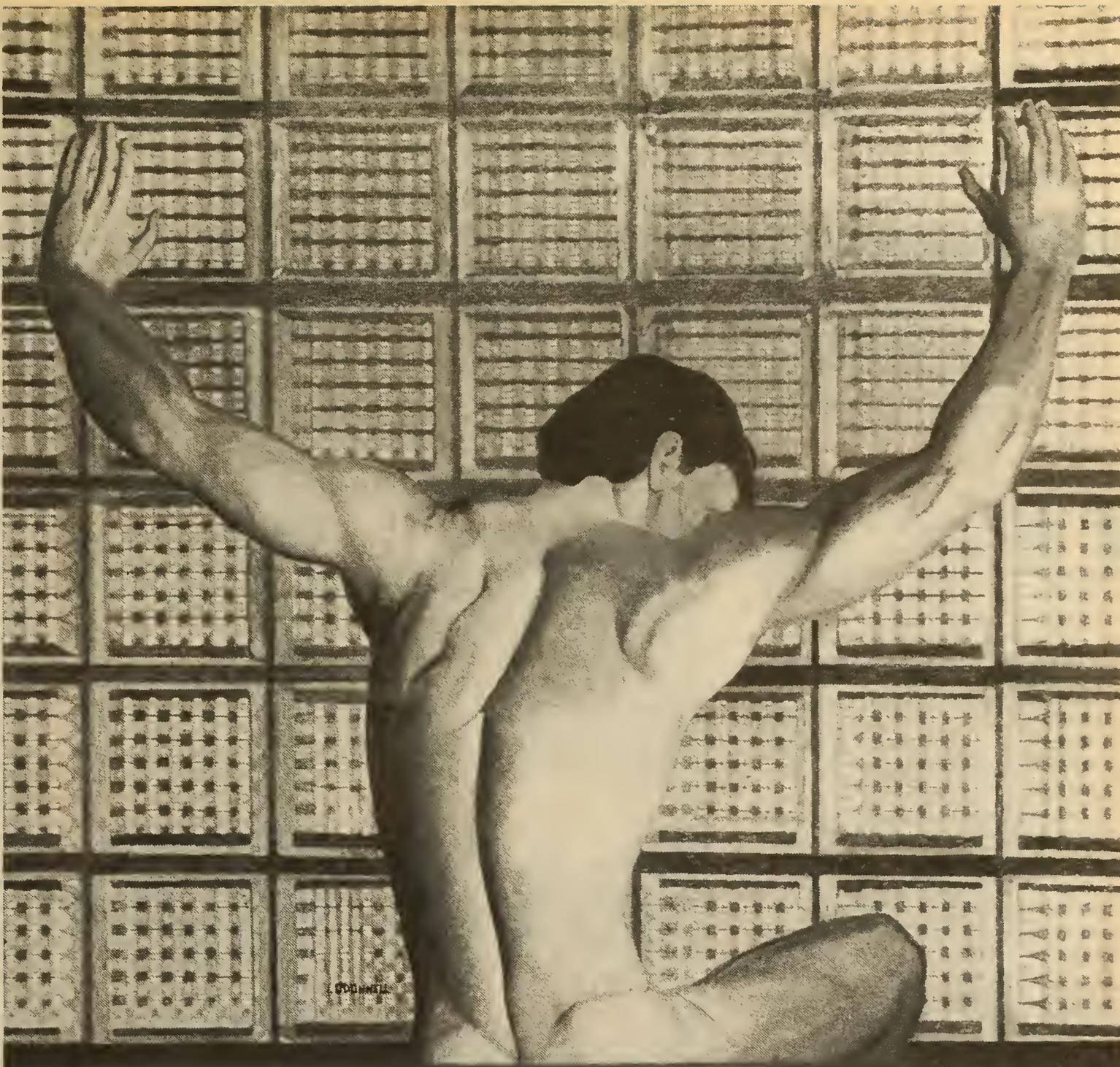
- ☐ **Affirmation,** a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9
- ☐ **Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC).** A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4V 1P7
- ☐ **Christos Metropolitan Community Church,** Box 1193, Stn F, M4Y 2T8 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto
- ☐ **Chutzpah.** See Social/political action listings
- ☐ **Dignity/Toronto.** Box 249, Stn E, M6H 4E2 960-3997. Group for gay and lesbian Catholics and friends
- ☐ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number
- ☐ **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1 925-0926 (David). Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.
- ☐ **Metropolitan Community Church of Toronto.** 730 Bathurst St, M5S 2R4 536-2848. An ecumenical Christian church for all people with a special ministry to gay community
- ☐ **Seventh-Day Adventists Kinship Canada.** Box 408, Stn C, M6J 3P5 533-5896
- ☐ **Spirit.** 730 Bathurst St, M5S 2R4 482-1817. Support group for gay and lesbian Salvationists and friends

NUN OF THE ABOVE

- ☐ **The Sisters of Perpetual Indulgence.** Drawer DPI, c/o Box 7289, Stn A, M5W 1X9

SPORTS

- ☐ **Cabbagetown Group Softball League.** Box 1113 Stn F, M4Y 2T8
- ☐ **Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o TSA (below). Sept-May season (Mon and Thurs evenings) also summer league
- ☐ **MGM Bowling League.** Second season. Sundays, 7 pm at Bathurst Bowlerama (Bathurst and Glencarrn). Info: Garth (961-1645) or Wayne (961-1718)
- ☐ **Not-so Amazon Softball League.** All-lesbian recreation league. Info: 967-7440 or 466-9341
- ☐ **Out and Out Club.** Box 331, Stn F, M4Y 2L7 927-0970. Outdoor activities for gay people
- ☐ **Pool Bar League.** Info at most bars or write c/o TSA
- ☐ **Riverdale Curling League.** Write c/o TSA
- ☐ **Riverdale Volleyball League.** Sept-April season. Info at Buddy's, or write c/o TSA
- ☐ **Rotators Curling League.** Write c/o TSA
- ☐ **Salukis.** All-lesbian softball team. Box 6597 Stn A, M5W 1X4 964-7477



Cornelius.

579 Yonge, Toronto (416) 967-4666

- ☐ **Toronto Historical Bowling Society.** Sept-May season, Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2
- ☐ **Toronto Sports Alliance (TSA).** Box 1113, Stn F, M4Y 2T8
- ☐ **Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9

PUBLICATIONS & INFORMATION

- ☐ **Action!** Irregular publication of Right to Privacy Committee. 730 Bathurst St, M5S 2R4 924-4523
- ☐ **Bisexuals International (Philadelphia).** (215) 425-3894
- ☐ **The Body Politic.** Box 7289, Stn A, M5W 1X9 364-6320. National lesbian and gay monthly
- ☐ **Canadian Gay Archives.** Box 639 Stn A, M5W 1G2 364-2759
- ☐ **Canadian Women's Movement Archives.** Box 928 Stn D, M4T 2P1 597-8865
- ☐ **Gay Community Calendar.** Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays
- ☐ **Gayline West.** 453 GGCO. Community info for Mississauga and parts west of Metro
- ☐ **Glad Day Bookshop.** 598A Yonge St, 2nd floor, M5Y 2A6 961-4161. Mon 10-8. Tue-Wed 10-6. Thurs-Fri 10-9. Sat 10-6. Sun 12-6
- ☐ **Grapevine.** Box 38 Stn E, M6H 4E1. Lesbian Mothers' Defense Fund newsletter. 2-3 issues/year
- ☐ **Metamorphosis.** Box 5963 Stn A, M5W 1P4. Newsletter for transsexuals
- ☐ **Rites.** Magazine for lesbian and gay liberation. Box 65 Stn F, M4Y 2L4
- ☐ **Sound Women.** c/o Ryerson Women's Centre. SURPI. 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN FM 88.1. To place announcements call 598-9838

- ☐ **Toronto Women's Bookstore.** 73 Harbord St, M5S 1G4 922-8744
- ☐ **The Web.** 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC

WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

- ☐ **Branching Out.** Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2
- ☐ **Broadside.** Box 494 Stn P, M5S 2T1 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians
- ☐ **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9 532-8860
- ☐ **Fireweed.** Box 279 Stn B, M5T 2W2 977-8681. Feminist quarterly of politics and the arts
- ☐ **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing. abortion counselling and referrals. Hours: Mon, Wed, Fri 10 am-3 pm; Tues, Thurs 4 pm-8 pm. Call ahead
- ☐ **International Women's Day Committee.** Box 70 Stn F, M4Y 2L4 789-4541. Independent socialist feminist organization
- ☐ **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3 365-1888. Multi-service agency. Lesbian-positive
- ☐ **Macphail House.** 389 Church St, M5B 2A1 977-1037. Long term YWCA residence for women 16-25. Shared co-op apartments
- ☐ **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8 461-1084. Temporary hostel for women 16 and over, including mothers with children
- ☐ **Otherwise.** New U of T feminist newspaper. 531-5460
- ☐ **Power and Trust, S/M.** Call it what you want. Toronto lesbian S/M support group now in formation (and we don't have a name yet!) For further info, send SASE to Drawer E774, Box 7289, Stn A, M5W 1X9

- ☐ **Sistering.** Drop-in centre for transient women. Counselling and referrals for housing, doctors, social agencies, etc. Free coffee and lunch in a non-threatening, supportive atmosphere. Mon-Fri 8 am-4 pm. Scadding Court Community Centre, 707 Dundas W (at Bathurst) 366-0001
- ☐ **Stop 86.** 86 Madison Ave, M5R 2S4 922-3271. Crisis housing and social service centre for women under 25
- ☐ **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8 487-2807. 9-5 Mon-Thurs, 9-2:30 Fri. Employment counselling, job search and career planning workshops
- ☐ **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213 Stn P, M5S 2T2. Phone line: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings
- ☐ **Toronto Differently Abled Women's Accessibility Committee.** 929-9327 (weekday mornings)
- ☐ **Toronto Rape Crisis Centre.** Box 6597 Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info: self defence courses
- ☐ **Toronto Women's Housing Co-op.** Coming soon. Info: 921-4755
- ☐ **Toronto Women's Social Network.** Non-profit group devoted to organizing activities for gay women in and around Toronto. Call 923-GAYS for event listings
- ☐ **Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8 534-1161
- ☐ **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. Phone line open Mon-Fri 1-4 pm. 924-0766. Education about and referral to self-help groups and other community resources
- ☐ **Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162
- ☐ **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh. 466-8840
- ☐ **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6 923-6641. Ext 244. Books, periodicals, audio & video tapes
- ☐ **Womensports.** Women's sports store. 561 Mt Pleasant Rd (s of Eglinton) 481-2531
- ☐ **Womynly Way Productions.** 427 Bloor St W, M5S 1X7 925-6568. Company bringing concerts, dance and theatrical performances to the city

"...to really confront sex on its own terrain, to smell it, touch it, grovel at its feet, means to tread, however cautiously, on the terrain of the vulnerable, perhaps even the dangerous."

BodyPolitic

LAYING BARE THE TENDERLOIN

Sue Golding reviews the new anthology exploring female sexuality

One enters the text of *Pleasure and Danger* the same way a novice enters the local porn shop: full of anticipation, a slight itch in the crotch, with a small bead of sweat hanging cautiously off the brow. For the act of going public, of naming, making visible — maybe even buying — those wicked little pleasures "we so lightly call physical" (to quote Gayle Rubin's use of Colette on page 309) means precisely to lay bare that stubbornly naked and rather juicy little area called the tenderloin. Novice or expert, we share a simple paradox: when you play with pleasure, someone may get burned.

Illustration: Hannah H. Alderfer, Beth Laker and Marybeth Nelson, from the cover of *Pleasure and Danger*

It is precisely that paradox that confronted the Barnard College officianados when they cleared the way for what seemed to be, at the time, a moderately engaging topic for their perennial conference, *The Scholar and the Feminist*, in 1982. After all, the theme, albeit about sex, was couched in the rarefied (shall we say safe?) language of academia, judiciously entitled "Exploring Female Sexuality." But as it turns out, to really confront sex on its own terrain, that is, to smell it, touch it, grovel at its feet, no matter if that smelling or grovelling or touching is to be done in the hallowed halls of university professionalism, means to tread, however cautiously, on the terrain of the vulnerable, perhaps even the dangerous. Despite the risk, that is precisely what the conference organizers decided to do. In the face of blistering moral outrage targeted at those feminist theoreticians who wished to serve up, juices and all, the very tenderloin itself, the conference moved onto that grey area between pleasure and danger.

We are fortunate. For the book which survived the anti-porn onslaught is not only a triumph for academic and scholarly research aiming to investigate and make more rigorous conceptions around patriarchy, female sexuality and sexual practices; it is also a triumph against fear and repression. But *Pleasure and Danger* is more than that: it is a testament to the old feminist fact that the sexual, not just the personal, is political.

Although the book follows an old formula of explication, choosing to parallel chronologically the conference proceedings by dividing its sections into opening addresses, mid-day workshops and panel discussions (with an addendum by Carole Vance concisely detailing the volatile context in which the conference took place), the more than thirty contributors take on an important and relatively new level of enquiry. Whether in poetry or prose, photomontage or academic virtuosity, each woman directs her discussion to the contemporary debate advanced, in part, by Michel Foucault, which considers sexual practices and erotic attractions not as desires which must be unearthed, but as pleasures that are created consciously and

historically.

But this dancing around "social construction" is neither innocent nor uncontested. For although they may all agree in principle that people make their own history rather than being driven to it by impulse or design, the conference participants agree by relying on two completely different notions of what it means to "construct" (historically or politically) sexual fantasies and the multitude of erotically pleasurable possibilities. It boils down to this: For some, history is considered man-made, that is, male-constructed, and hence exclusionary and oppressive to women; while for others, history is *made*, and hence empowering to and changable by women.

The first of these notions of social construction follows a particular strain of feminist thought that focuses above all on the concept that patriarchy, while something which emerges historically, is nevertheless an over-arching entity that continually "constructs" two different sets of people (male and female) who, because of or despite their genitals, are forced to act antagonistically toward each other in always-already prescribed ways. Each "sex" knows its own role and limits of power, male-sexed people being the aggressors and female-sexed people being the victims. Moreover, this notion assigns to each sex its own set of pronouns: "you, they, your" to mean male; "we, me, ours" to mean female. What in reality is a reductionist, regressive — in short, crude — analysis of sexual difference, not to mention sexual pleasure, is passed off by this first set of contributors to the book as "common sense" and, therefore, as truth. The most extreme example of this approach is typified by Barbara Kruger in her photomontage entitled: "No Progress in Pleasure." With epigraphs such as "Your comfort — is my silence" and "We have received orders — not to move," she very effectively, indeed seductively, implies that explorations of female sexuality — in fact, precriptions for women's liberation itself — become anything that falls outside the so-called "male" gaze, defined solely as pornography.

Impassioned a plea as this may be, it is precisely this kind of feminist analysis which can no longer deal effectively with the burning questions posed by other feminists, among them Amber Hollibaugh. In her "Desire for the Future: Radical Hope in Passion and Pleasure," she candidly rejects the approach:

Do we as feminists truly believe that pornography is the major issue facing all women at this time? Do we believe that if we managed to wipe it out, many other aspects would crumble as well? In the struggle against pornography are we creating new definitions of sexual sickness and deviance?

Who are all the women who don't come

gently and don't want to; who are lovers of butch or femme women; who like fucking with men; practice consensual s/m; feel more like faggots than dykes; love dildoes; think gay male porn is hot; are into power?

Fortunately, these questions have been taken up by a second, different kind of approach to social construction. And it is this analysis which completely changes the level of debate, indeed, the very way one can think about sex. Rather than submitting to simple (or even complex) dualisms of "us vs them" and from that deducing supposed "truths" about systems of oppression or power or pleasure, this second strand of feminism begins its analysis with the topic at hand: the terrain of sexuality, in all its kinky, boring, painful, aggressive or mundane manifestations. Outlined most thoroughly in Gayle Rubin's "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality," the shifted focus reveals a basic point: that the very content of what might be considered sexual and erotic, not to mention progressive, is always being created

out of the old; that is, it is continually being born, but born precisely out of what we already know or do or fear. It therefore may always entail an element of rebellion, transgression, some might say perversion. To put it differently, the making of pleasure includes in some concrete way the active engagement of risk.

But what it does *not* entail is a fixed notion of "truth," or an attempt to "reveal" something inborn about what we like, how we do it, indeed, who "we" are. By insisting that all sex and sexual practices are continually being created and institutionalized, this analysis rejects the usual assertion made by traditional moralists and anti-porn feminists alike that there is a true type of sex that is "good/normal" (named by Rubin "the charmed circle"), as opposed to "bad/abnormal" ("the outer limits"), with a large, unnamed and hotly contested group of practices (unmarried het-couple sex, long stable gay relationships, even masturbation) lying somewhere in between. This pro-sex feminist discourse argues



PLEASURE



"What's overlooked is the fact that even under very difficult circumstances, women do get pleasure. ...if we don't address our sexual lives as they are, we lose very important clues to what we want for the future."

creasing their power falsely, and also leaving ourselves without a language to talk about sex." Vance feels that we've made ourselves powerless in the process — that we've set up a sexual scenario in which women are always victims — and have lost our sense of the real complexity of sexuality. A whole range of women's experiences are never discussed: "competition, rage, jealousy, the fear of being engulfed, the wish to aggress..."

What's also overlooked is the fact that even under very difficult circumstances, women do get pleasure. Vance adds that if we don't address our sexual lives as they are, we lose very important clues to what we want for the future. "The future can't be a blank slate minus current danger. It has to be an expansion of the things we find pleasurable now."

The hysteria that surrounded the Barnard Conference shows how sexual anxiety and self-righteousness can take over. Vance admits that the conference organizers seriously underestimated the volatility of the sexual debate before they began. "In 1981, it seemed to us that things had gone haywire in San Francisco over SAMOIS (the lesbian-S/M activist group), that things had gotten very polarized out there for reasons unknown to us. We thought we'd set up a nice little watershed where people could discuss these issues more clearly. We had no idea how explosive it would be."

A group of New York anti-porn feminists launched a ruthless attack on the conference even before the first paper had been read. While the range of feminist politics represented at the conference was quite broad, and the subjects ranged from 19th-century feminist thought to the sexual socialization of children, it appeared that S/M was all the anti-porn forces could see. In reality, the conference offered no papers or workshops on S/M. Phone calls were made to local feminists and to Barnard College denouncing the conference for allowing proponents of "anti-feminist" sex to attend, and leaflets were distributed attacking selected participants by name, describing their sexual practices as deviant and perverse. "In the months following the conference, a kind of terror was mobilized," Vance says, "in Barnard's repression of its own women's centre and its attempts to keep its name clean by seizing the conference handbook (*Diary of a Conference on Sexuality*, which was later reprinted with all references to Barnard College removed; see *TBP*, May 1983), and in the other kinds of threats and blacklisting people experienced. The cost to individuals was very high."

Vance reflects that "the protest, the commotion, didn't succeed in stopping the discussion; it's gone forward," but only despite tremendous pressures. "We're all vulnerable to the notion that by being associated, even incorrectly,

... & DANGER

that there is no line to be drawn between correct or incorrect pleasures; no reason, as Rubin puts it, "to fear that if anything is permitted to cross this erotic DMZ, the barrier against scary sex will crumble and something unspeakable will skitter across." What is right or wrong is based only on consent; what is possible is limit-

ed only by the imagination.

This is a welcome argument. To their credit the contributors to this book move us closer to the intricacies of the sex debates. Indeed, the book itself becomes the newly created terrain upon which we can further construct sharper analyses of pleasure and danger. □

being made by some feminist and the right-wing forces to pass anti-porn bills in several American cities.

Between engagements, Vance spoke with me about her concern over the direction much feminist analysis of sexuality has taken. In recent years, a single-minded focus on male violence and aggression has dominated this discussion, and she feels this has skewed feminists' understanding of sexuality.

Vance wanted to make it clear from the start that she is not interested in denying the validity of fears of sexual violence, but she thinks it's important to recognize that sexual danger takes many forms. External threats are real, to be sure, but there are also internal sources "in the volatility, the explosiveness of sexuality, the anxiety and terror it arouses in each of us, our ignorance, and the self-righteousness we use to cover it up."

There is a trap in this for feminists. Instead of directly confronting the complex sources of sexual anxiety, "we have projected it entirely onto men, thereby in-

LETTING EXPERIENCE COME OUT

Lee Waldorf talks with Carole Vance

"It seems that at various times feminists have emphasized one more than the other, and perhaps focused on danger in our discourse so much as to make it almost impossible for women to talk about pleasure."

Carole Vance, the editor of *Pleasure and Danger: Exploring Female Sexuality*, was in Toronto January 11 and 12, where she read from the book at the Ontario Institute for Studies in Education, and gave a talk at the University of Toronto on attempts

Carole Vance speaking at the Ontario Institute for Studies in Education in Toronto, January 11

with some marginalized, stigmatized group, everything — good name, personal relations, job — just washes right away. I think we all become tempted to see who we can write off, to find someone further out on the fringe than we are, because we want to save some space for ourselves."

In "Thinking Sex," her essay in *Pleasure and Danger*, Gayle Rubin observes that it seems strange on the face of it that S/M and porn had become the major focus of recent feminist criticism, and asks what had happened to concern about the family, religion, education, child-rearing practices, the media, the state, psychiatry, job-discrimination and unequal pay.

Carole Vance provides part of the answer. In the first place, pornography and S/M are marginal. "The are in a sense safe targets to attack. I don't agree that the so-called multi-billion-dollar pornography industry is vastly powerful. I personally think the Pentagon, the CIA and the US Senate are a lot more powerful. I was at a public meeting of the Metro Toronto Action Committee on Violence Against Women and Children this morning. Everyone was quite respectable, sitting in city hall discussing how pornography was central in the oppression of women and in male violence against women, how teenagers learn about sex from pornography and how porn is a course in misogyny — and yet I wondered. I feel *Good Housekeeping* and the Bible are much more dangerous, and I doubt they would get as good a crowd at city hall on a Saturday morning for a conference attacking them. Sexual targets are always easy to attack.

"Also, single-issue politics, like anti-porn, promise a magic solution, an argument Ann Snitow makes. She thinks feminists have encountered a serious backlash in the past five years, and it's been very heavy going politically. If pornography is the central source of women's oppression, there's the promise that if you could get rid of it, things would be vastly improved. But the truth is that women's oppression is multi-caused. In my view there is no magic bullet."

Vance feels, however, that the intense discussion about S/M and pornography has been of some use, if only because some of the right questions about sex have been raised in the process. "It's been a very coded way for many feminists to talk about sexual issues at a great remove from their own personal lives. It's a way to talk about differences of power, symbols or role-switching that we never have to apply to ourselves. S/M represents the exotic, the other, things that are too frightening to confront more directly. How else can we explain the fascination sexually conventional feminists (both heterosexuals and lesbians)



have had with lesbian S/M? I think that if the entire discussion of S/M could be had minus the bitterness and the wish to talk about the other, then people might have something to talk about. It's time to ask: 'Do we not have to listen to the members of any community before we describe what these things mean to them?'"

Unfortunately, many feminists have asked these questions only in a very selective way, more geared to attack than enquiry. "If sexual practices are socially constructed, then it's good to ask how they have been constructed and what they mean. Yet these questions are only asked of some groups right now. 'What does it mean?' is directed at people at the lower end of the sexual hierarchy — they have to explain themselves while people at the upper and middle levels don't have to." If you're into casual sex, you're more likely to be asked what it means than if you're into monogamous heterosexuality. "If your group is asked that question, it's a sign that you have a de-legitimized, de-privileged form of sexuality. But it's a perfectly valid question to ask of all groups."

Vance thinks that feminist will have to stop using the term pornography before they will get anywhere with the analysis of sexually explicit materials. Feminists began using "pornography" to refer to particularly violent and misogynist material; since then the word has been applied quite loosely and important distinctions have been blurred.

"We are under the illusion that we

agree on what the word means, yet to the right-winger it includes sex education material and gay and lesbian literature. We'd be better off if we just talked about sexually explicit representation, and then we'd have to describe what specific representations were and why we didn't like them. Collapsing pornography into this unitary category is a big mistake. We need to expand the term 'sexually explicit material' to self-consciously include gay-male and lesbian material, because in fact we're always talking about heterosexual pornography, but that qualification later drops out."

The recent upsurge in the production of erotica by feminist artists has been valuable, Vance says, but the real challenge is to make inroads with it into mainstream culture. "I'm not an artist, I'm very much an onlooker in this process, but I'm very interested by Bette Gordon's and Barbara Kruger's discussions in the book. Bette, a filmmaker, is involved in trying to intervene or interrupt — adopting some of the cinematic conventions of the mainstream, yet doing something to change the point of view." Bette Gordon hopes that by twisting the conventions of mainstream pornography around in her work — for instance, having a woman being a voyeur following a man — she can get people to look at these images more critically, to see the messages that are built into them and where they come from, and to stop thinking of porn as a simple, phenomenon.

Vance adds that if all we do is produce

"I feel Good Housekeeping and the Bible are much more dangerous than pornography, but I doubt they would get a good crowd for a conference attacking them. Sexual targets are always easy to attack."

alternative images in very alternative spaces, we have to ask ourselves who we're actually reaching. "I didn't mean to sound naive, to say let's take over the mass media and co-opt it. We have to recognize that under capitalism all sexually explicit materials are not equal in terms of their distribution and the money available to produce them. But it's not the case that we have no power."

In *Pleasure and Danger*, Alice Echols criticizes the too-common feminist demand that "we transform all aspects of our lives into one seamless, unambiguous reflection of our politics." Even among those who agree that sexuality is constructed by social forces, Vance finds the same assumption that people can and should be held accountable not simply for their actions but for their desires. "I think it's been a mistake to conclude that if a sexual identity, community or practice is constructed, we can then bring it down to an individual level and say, 'oh, individuals can change these things at will.' Or to decide that if they're just constructed then they're trivial, they're nothing." Vance says its really a misuse of the theory to write things off as "only constructed," — "as if all culture is not 'only constructed.'"

If there's any one quality we need to cultivate, it's a genuine openness to people's actual sexual experience. "I'm now very shy about political prescriptions about sex," Vance says. "I think we've generated a very abstract theory about sex which bears little relationship to what people are doing, thinking or feeling. We'd be much better off to admit how ignorant we are and try to expand what we know. There's a great deal of knowledge around, if we could only let it come out. We have to admit we have a lot to learn from each other.

"The only way we can learn anything is if women start talking, writing and producing things, and the only way they will do that is if they feel some kind of sexual safety, if we provide a safe space in which they can do that. I very much like Joan Nestle's comment, that what we need in this endeavour is curiosity, which she defines as 'the respect one life pays to another.'"

Lee Waldorf wishes to thank Sue Golding for her advice (and her typewriter).

Pleasure and Danger: Exploring Female Sexuality. Edited by Carole S Vance. Routledge & Kegan Paul (distributed in Canada by Oxford University Press). \$16.95 pbk.

Coming in a future issue: Gayle Rubin looks at the 1983 anthology *Powers of Desire: The Politics of Sexuality*, edited by Anne Snitow, Christine Stansell and Sharon Thompson.



THE UNKINDEST CUT

"It is popular folklore that uncircumcised cocks get smelly from smegma, green from fungus, are subject to venereal disease and give women cervical cancer. There is not a shred of evidence to support any of this."

Shortly after birth, many male infants have several millimetres of skin cut off the ends of their penises. No anesthetic is used. The doctor, wiping the blood from his scalpel and shouting over the wails of the infant, will tell the parents, "it doesn't hurt them at that age."

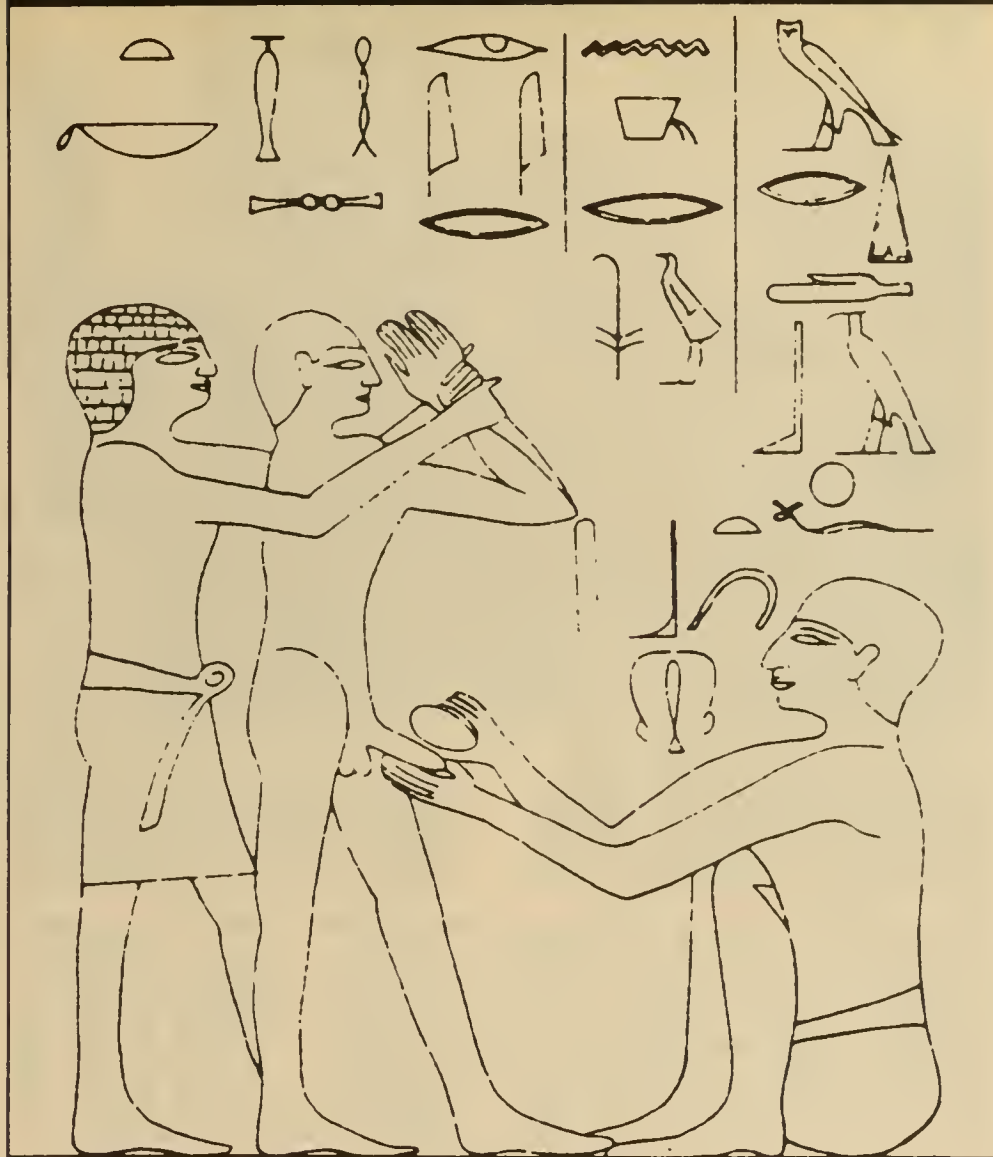
In 1973, Americans spent \$51 million cutting off their sons' foreskins, at the rate of one every twenty-five seconds. More than 80 percent of male babies born in the US meet with the scalpel before they leave the hospital. Some of those babies have lost their penises when the scalpel slipped. A few have died from complications. It happens all the time.

These figures come from *Foreskin*, a book privately published by Bud Berkeley and Joe Tiffenbach, and the newsletter of the Newborn Rights Society in Pennsylvania. While public attention had been focused in recent years on the controversy of female circumcision primarily among third world peoples, little has been said about one of the most common surgical procedures in North America: male circumcision. *Foreskin*, the Newborn Rights Society and the INTACT Educational Foundation in Bellingham, Washington, all attempt to bring this subject out of darkness and into light. While the authors and organizers try to be non-judgmental about those men who are circumcised, they are unanimous on several points: the operation is medically unnecessary; it's often harmful; and it's something which every male should be able to make his own decision about — an irreversible alteration to his body.

Foreskin begins with Berkeley's own story. Like many other uncut American boys who grew up in a society where most men are circumcised, Berkeley was embarrassed by his foreskin and fascinated by cut cock. But his feelings were ambivalent. On one occasion he shouted his refusal to be circumcised to a doctor who offered to do it. Later he signed up for a circumcision at the university hospital and only narrowly escaped the blade. Over the years, his foreskin survived the pressures of adolescent circle jerks, shower-room teasing, boarding school doctors and commanding officers in the military. One day he met an Australian who was as turned on by foreskin as Berkeley was by cut cock; the gentle light of acceptance dawned. "I had passed the foreskin-crisis years successfully intact. No longer was I about to give up my sex skin for the sake of conformity."

Berkeley researched the history and science of circumcision, but nowhere could he find out how other men *felt* about it. He placed a couple of ads in underground newspapers and they elicited a staggering response. The result was the formation, in 1976, of the Uncircumcised Society of America, or USA.

The USA newsletter became "a forum



Robin Hardy on one of the world's oldest, most common and most unnecessary bits of surgical hacking

CIRCUMCISION

for men and women to express their long-submerged attitudes and experiences about circumcision and non-circumcision." Before long, it was being subscribed to by libraries and medical facilities. While the USA's focus remained primarily homoerotic, its membership included married couples, women and heterosexual men. As editor, Berkeley published excerpts from literature, medical reports, historical information, anthropological data and an advice column by "Dr Skin-non." Much of this has been included in *Foreskin*. But the most interesting material in the book is the personal stories about circumcision sent in by USA members. Berkeley found that the pursuit of his own particular fetish tapped into a motherlode of unspoken fear and desire which simmers under the surface of American male sexuality.

The history of the modification or mutilation of the male genitals goes back thousands of years. A bas-relief found in a tomb near Cairo, dating from about 3,000 BC, depicts a circumcision being performed with what appears to be an instrument made of stone or flint. Some cultures have, for centuries, routinely cut male babies at birth; others performed circumcision at puberty as part of a rite of initiation into manhood. In many cultures, it is a religious requirement. Among Semitic peoples — Jews

and Moslems — it has long been seen as a sacrifice to God or Allah: the male surrendered the pleasure that the foreskin brings, thus renouncing the pursuit of worldly pleasures. Having eliminated their foreskins for the dubious virtue of righteousness, these people appear to have gone off in pursuit of everyone else's. In the Bible, King Saul ordered David to bring him the foreskins of one hundred Philistines. David obliged enthusiastically by bringing in twice that number.

Arguments over the necessity of circumcision for adherents almost split the early Christian church. Jesus, of course, was cut, his foreskin purportedly preserved as a relic in several European cathedrals. But according to St Paul, it was only necessary for Christians to "circumcise their hearts." Circumcision was "in the spirit, not in the letter," he said, thus providing a theological justification for allowing Christian babies to keep their foreskins. A thousand years later, Christian Crusaders who went off to the Holy Land intact often returned to Europe "Islamicized" by devotees of Allah who'd captured them and proclaimed "circumcision or death to the infidel."

The foreskin's status as a trophy of war continues into modern times. The Italian invaders of Ethiopia in the 1930s encountered baskets of their imprisoned comrades bloody foreskins outside their camps. Fearing the same kind of treatment during the Suez crisis in 1956, the

Bas-relief from the tomb of Ankh-ma-Hor, near Cairo; the hieroglyphics read: "Hold him so that he doesn't faint."

US Army separated the circumcised from the uncircumcised on the Mediterranean fleet and wouldn't allow the uncut to disembark. And today in Lebanon, Moslems line up kidnapped classrooms of Maronite Christian boys and forcibly circumcise them.

The spread of male circumcision into Western society — where it has met with unquestioning, wholesale acceptance in North America — began with the British colonial incursions into Moslem India and the Middle East in the 17th and 18th centuries. Soldiers and traders captured by hostile indigenous populations were often forcibly circumcised. The conditions were less than sanitary, and often led to awful complications. As a precautionary measure, the British East India Company decided to require its employees to be "clipped" at home before assignment to Islamic countries. The extraordinary human phenomenon of fashion took over. The sons of the bourgeoisie were soon being prepared at birth for service to the Empire by enrollment in the right schools and removal of their foreskins. The Royal Family used the best Jewish circumcisor in London, and the practice quickly spread to the colonies.

Since then, every age has found its own excuse — and the main one has been masturbation.

The Victorians had a range of methods and devices for locking up the genitalia to prevent any hands-on playing around, including circumcision. It didn't prevent masturbation, but it made it more difficult. (A cut cock usually has to be lubricated before a JO session; all an uncut man needs is his hand. *Foreskin* includes a number of first-hand stories by men who, as adolescents, were marched off to the scalpel when mother caught them playing around.)

In the supposedly more enlightened twentieth century, the excuse became hygiene. It is popular folklore that uncircumcised cocks get smelly from smegma, green from fungus infections and mold, are subject to venereal disease and give women cervical cancer. There is not a shred of evidence to support any of these assertions, and certainly they would come as a surprise to a few billion Asian, South American and continental European men who continue to be attached to their foreskins. VD is an unabated epidemic in the US despite routine circumcision of American males, and any boy can be taught to wash out his foreskin as easily as he learns to wipe his bum.

Why, then, does our society continue to nip away at the sexual organs of its dominant gender? The answer does not lie in wishful theological thinking, "scientific" statistics or North American squeamishness about bodily

odours and secretions. It's necessary to go past all that and look at the *circumcisor* and the *desire to circumcise*. The personal stories received by the USA and published in *Foreskin* are particularly illustrative.

Circumcisors wield their scalpels with a vengeance: welfare doctors perform tonsilectomies and throw in circumcisions for free; a recaptured prison escapee is cut "as punishment"; a doctor delivering a breech baby (coming out feet-first) grabs the tiny penis and circumcises it even before the child has been fully born; medical students fight over who will perform the circumcision (valuable practice: it will be an easy way to make \$35 a shot later on).

It's probably no coincidence that the circumcising cultures — Islamic, Judaic, American and African — are male-dominated and war-loving. American boys have more to fear from their own armed forces than those of any enemy. *Foreskin* contains page after page of stories of military circumcisions: uncut recruits lined up and humiliated at boot camp in front of cut soldiers until they sign on for surgery; a famous World War II general ordering doctors to fill up empty hospital beds with uncut men and circumcise them; bored medics on troopships carrying young soldiers to Vietnam forcibly circumcising all the uncut men for something to do; military surgeons collecting hundreds of foreskins, pickling them in brine and offering them for sale.

Foreskin also quotes one military man who mentions forced circumcision as a way to get raw recruits into line quickly. It makes it clear right away that the military's power is all-encompassing, extending to the tip of the genitals. "You don't deserve a foreskin," a young soldier is told as he's cut. Another wakes up from a general anesthetic for an unrelated operation and finds his foreskin missing. The doctor says, "What the hell are you complaining about? I've made a man out of you."

Rosemary Wiener, who is active in the INTACT Educational Foundation, has noted that men who undertake primal therapy often relive their natal circumcisions. She quotes one doctor at the Primal Institute of Los Angeles describing his experience: "I see it as a bunch of evil, leering monsters who are going to devour me. It was like I had something they wanted and they took it from me, and I was totally helpless!"

In *Foreskin*, Berkeley quotes from medical literature which asserts that circumcision has been fostered by "man's inherent propensity for sadism and masochism," and that the modern practice of it in America provides an accepted outlet for these impulses.

Obviously, circumcision can be an expression of power by men over men. The semi-public circumcision of unwilling sol-

diers is a symbol of the control the military takes over their lives. And circumcision is an act of control which parents, particularly the father, exercise over offspring. It claims the son's body as the property of the parents. In Oedipal terms, it symbolically castrates the child before he has an opportunity to rebel, kill the father and fuck the mother.

That circumcision is a form of symbolic castration is also an anthropological theory. It is said to be motivated by male envy of the magical creative powers of the woman's sex organs (bearing children; bleeding regularly), which lack visible external genitalia. The symbolic cutting away of the penis in circumcision, most common in highly patriarchal cultures, allows the male to partake of female magical powers.

Unfortunately, in North America today, male circumcision is often seen as merely a consumer decision: "Our boy is going to have everything, no expense spared." Circumcision, clean and modern, becomes another "convenience," like the microwave in the newly-weds' gleaming suburban kitchen.

But it's difficult to remain non-judgmental about the practice in view of all the data which suggests that it results in denial of sexual pleasure.

Any man with a foreskin knows he experiences things which a circumcised man cannot. The head of the uncut penis is much more sensitive than those of cut penises. And the prepuce is loaded with nerve endings. Uncircumcised men will attest to an erotic feeling when the cock hardens and stretches the skin forward and taut. This "s-t-r-e-t-c-h" response, as Berkeley writes it, is repeated when the cock is inserted into a nice tight hole and the skin is pulled back along the shaft. Circumcised men, obviously, do not experience this.

A number of men and women wrote to the USA to say that they preferred being fucked by uncut cocks. For some reason, the presence of additional skin gives the fuck a fluidity it doesn't otherwise have. There is also the matter of simple play. The foreskin can be chewed or tongued. It can be filled with food and used as a serving dish, as some of USA's correspondents apparently have done. It can also be pulled over nipples or even over other cocks if it's long enough. This is a popular sextrip for many men who do not have foreskins of their own.

And the uses of smegma, the white "cheese" that forms under the foreskin, should not be underestimated. Berkeley makes the point that it is loaded with sex

pheronomes — body chemicals whose smells sexually excite. Various USA correspondents agree: "I am a French woman who watched your Yanks march into a liberated Paris. We girls were so excited to see such clean-cut men. We soon found out just how clean-cut.... I recall being so disappointed that the Yanks didn't smell like men. That wonderful male aroma was substituted, frankly, with the stench of stale saliva."

Sadly, circumcision does not only limit sexual gratification, it can impair it. Berkeley has collected an impressive array of statistics and testimonies which indicate that large numbers of American circumcisions are hastily and improperly done. Nerve endings are sheared off and badly stitched. The cut can be so tight that with the onset of puberty and the growth of the organ, erections become painful and the shaft is pulled into a curve. Sometimes surgery is required in adulthood to correct neo-natal damage.

By far the greatest number of letters the USA received were from men who resented their neonatal circumcisions and wanted advice on foreskin restoration. The operation apparently works — at prices up to \$10,000. But desire breeds ingenuity as necessity does invention. Cut men have fashioned skin flaps out of plasticene and even the skin from a turkey's neck just to see what a long, slurpy foreskin feels like.

Perhaps the most important thing the Uncircumcised Society of America has done is to let men and women know that their feelings, fantasies and concerns about circumcision are all right. Today, foreskins have been "discovered" and are enjoying a new popularity in the lexicon of sexual fantasy. A rich slang vocabulary has grown up around this somewhat rare piece of skin. On the "uncut" cock the "roll" of "sex-skin" covers the "head" like a "cock cozy," and can be either gathered in a "rosette" or open-ended and droopy. When you peel back these "yards and yards of velvet drapes" you might find the delicious delicacy of "cheese."

Other metaphors extend into semantics and reveal some of the power of the circumcision fetish. A common term for a cock is "dagger," because daggers stab the way cocks stab during hot fucks. Daggers also slice. Through circumcision, castration and impalement co-mingle on the blade of a dagger which is also a dick, the "dick of death." The libido and Thanatos are joined and become a never-ending circle, which is the "ring" or scar around the shaft of the circumcised cock.

Some USA correspondents chose to be circumcised as adults, and like the results. They refer to their new appearance as

"Any man with a foreskin knows he experiences things which a circumcised man cannot.... Today, foreskins have been 'discovered' and are enjoying a new popularity in the lexicon of sexual fantasy."

having a "raw, naked look" or being "new, supercharged." There is a certain aggressive bravado about cut cock. The naked, craning head has an almost over-eager readiness. Like stiletto high-heels on a woman, circumcision provides a posture of sexual readiness.

But for many men, uncut cock is more than a matter of skin. It is a return to what should have been their birthright, a carefree confidence and masculinity which doesn't seek to prove itself. In between the pros and cons is a delicious ambivalence. One man wrote, "I fantasize about growing foreskin like growing hair or fingernails. It just grows and grows until I have to get it trimmed and then it grows back. Sometimes I don't get it trimmed and let it get so long it drags on the ground or else I tie it into a knot. I don't understand why nature didn't give us foreskins that never stop growing... I'd love to have mine trimmed."

The desire of the circumcisor becomes the desire of the uncircumcised. In its most extreme form, this results in self-circumcision. According to *Foreskin*, this is not an uncommon problem among teenagers seen at emergency departments of big urban hospitals.

But most men, foreskin or no foreskin, will stay with what they've got. Gay men can at least play out their fantasies in sexual relations with other men — an option which straight men, equally curious about their penises, don't have.

And fashions change. Since National Health refused to pay for circumcisions in Great Britain, the entire post-war generation is predominantly uncut. Even the Princess of Wales has departed from Royal tradition: neither Prince William nor Prince Henry are cut, unlike their father and uncles. The trend toward organic, natural lifestyles may have also deterred the scalpel: a recent report indicates that up to 75 percent of babies born in Vancouver survive with foreskins intact. Both the INTACT Educational Foundation and the Newborn Rights Society disseminate informative newsletters on the subject, and lobby for the right of male infants to remain "intact."

Bud Berkeley concludes *Foreskin* by making the point that each man should be able to choose for himself the kind of penis he wants. "Whichever style he chooses, one thing is certain... his penis will remain eternally fascinating."

Amen. □

Foreskin: Its Past, Its Present &... Its Future? by Bud Berkeley and Joe Tiffenbach. Box 26011, San Francisco, CA 94126. Privately published, 1983. Second printing 1984. INTACT Educational Foundation, 4521 Fremont St, Bellingham, WA 98226. (206) 671-9335.

Newborn Rights Society, Box 48, St Peter's Village, PA 19470-0048.

"IT — was wierd," says Tom, taking another bite of his Sausage McMuffin as we sat in a downtown Toronto McDonald's. "A wierd audience. They just didn't know how to react or what they were supposed to do. The majority of them didn't know any of my material."

Tom Robinson was referring to his first North American appearance in more than four years, at a university in Waterloo, Ontario, on January 15. Many of those in the audience had come on the strength of "Cabin Boy" — one of the songs on Tom's new album, *Hope and Glory* (see *TBP*, February) — which, as it turned out, never got played. The album is being well received in alternative music circles here, as it is in some other places, but it's unfortunate that Robinson, with such a string of good material dating from the late '70s, isn't more widely known. When he played in Toronto the next night, he faced an audience more familiar with his material, but it seemed to be made up mostly of people, gay and straight, who were old enough to know the early Tom Robinson, as well as younger radicals who like his openly gay/leftist slant. Not many members of the disco/bar set seemed in evidence.

Tom Robinson first appeared on the music scene in a big way in 1977, when "2-4-6-8 Motorway" was released and became a success in the UK. In 1978 his now classic anthem "Glad to Be Gay" made it as high as number 18 on the British charts, and for a little while Robinson was the darling of the music press. The Tom Robinson Band, noted as well for its support of working-class, women's and racial minorities' struggles, became controversial enough that the BBC refused to play any of their material. "It's very subtle and insidious the way they do it," Tom says. "They just don't play records that they find dubious, rather than banning them. Frankie Goes to Hollywood actually got banned, and they were lucky because they were able to cash in on that." The BBC's Radio One still has a stranglehold on the British pop music listenership, Tom notes, and when they're challenged about their refusal to play certain numbers, the Beeb simply argues that with more than seventy new songs coming out every week, they can't be expected to play all of them.

Robinson fell on hard times in 1979, and quickly fell out of favour with the British music mags. "After I'd had my sort of fifteen minutes of fame and then crashed from a great height and became leper-of-the-month, I got very bitter. I took it all very personally, just as I'd taken the praise personally." In the first years of the '80s he worked with a band called Sector 27, but never achieved the same level of success. After Sector 27 broke up, Tom went off to Germany, playing in the East for a few months with a group called N.O.55. He didn't face any restrictions on where he could go or who he could see while in East Germany, a freedom which Tom attributes to his well-known anti-fascist sentiments. He later lived in Hamburg for the better part of a year and then returned to England.

Today, Tom Robinson has a new band, "basically me and Steve" (Steve Laurie, on drums, with Tom on piano), he says, but they try to run a seven-piece outfit in Europe and a five-piece group when touring in North America.

When I ask Tom about his relations with the British music press these days, he doesn't mince words: "I now have my own way of dealing with them — I just do not talk to them. I don't send them review copies of my records, and I don't let them have free tickets to my



TOM ROBINSON STILL GLAD STILL ANGRY

An interview by Alan McGinty

concerts." When music journalists complain, "you know why they're squealing — because for the first time in their lives they haven't gotten a free ticket. They haven't been begged on bended knee to please come and condescend to say a few words about it. The first record I tried this on was *War Baby*. And I figured I must be doing something right." *War Baby* made it to number six on the charts.

Tom doesn't share my enthusiasm for the manner in which the music press is dealing with the current crop of openly gay bands active in Britain. "If Bronski Beat or Frankie Goes To Hollywood fail to deliver hits at any point, their press will turn very sour. If they deliver hits for long enough, their press will turn very sour. Either way, they can't — will not — last." Is this because they're gay? Tom doesn't think so. In his own experience, he felt that "they had other gripes about me.... I can't go pointing the finger and scream homophobia."

But neither does Tom feel that the recent favourable press coverage represents a shift to a more positive public attitude toward gay people. "The fact that Stevie Wonder gets to number one in the charts doesn't mean that racism has disappeared." He goes on to draw a rather sobering parallel: "I think the 'gay music' situation is directly comparable to the situation with black artists, who originally didn't get into the white charts at all. They didn't until Elvis Presley came along in the '50s and busted open the way for Little Richard, Ray Charles and

people like that. So racism has receded to an extent, to a very limited extent. Particularly in media circles, particularly in the hearts of great cities where different people have been living side by side, there's a kind of restricted tolerance. People in New York, Toronto or London realize they have to put up with gay people as a fact of real life."

This is not to say that Tom Robinson believes there's no merit in gay bands coming out. "I first started bringing my gay liberation into my music — or trying not to divorce it from my music anymore — as early as 1973. It was around that time that there was an article in *The Body Politic* by somebody talking about 'lying in my bed late at night with the radio on and all I want is some gay rock and roll to soothe my soul; I'm just a lonesome rock and roll faggot' — or something like that. It was about this guy feeling alienated by existing gay music and heterosexual rock and roll, and I thought, he's right, I feel like that. We've gotta have some!"

Around the same time Tom stumbled across the music of one David Bowie, "and that clinched it. The combination of the two — that it was possible not only to make gay music, but to make *great* gay music." Robinson credits Bowie with "paving the way for me to get my shit together, and I hope that 'Glad to Be Gay' in its time paved the way for the Bronskis and Frankies."

Political activism has long been a part of Tom Robinson's life and career. I ask him if he's received a lot of flack from

people who felt he was too radical, or not radical enough.

"Everybody in the gay movement that ever did anything," he says, "always got flack for things they'd done. Sometimes I feel a little uneasy about not taking as openly political a position as I used to, but on the whole, when I reflect on the lean years after the hits stopped coming, the radicals were no more damned supportive than the fickle pop fans. And people that I'd done benefits for for five years weren't inviting me anymore because I wasn't famous enough. They were inviting people like Sting (of The Police) and Bob Geldof (of Boomtown Rats), or whoever happened to be the new star of the moment. I saw that they had no loyalty to me, and I thought, fuck it, I owe them nothing."

Tom now refuses to announce or proclaim his benefit concerts, lest he be accused of using radical politics to market his material. But he does confess to doing a benefit in the fall of 1984 with Bronski Beat for the London Gay Switchboard, at which more than £9,000 was raised in one evening.

After his tour of North America, Tom Robinson and his band will set to work on a new 12-inch version of the song "Prison," from *Hope and Glory*, and an accompanying video. He also hopes to get more writing done now that he's living in London again.

For those of you familiar with Tom's older material, you'll be interested to know that the words to "Glad to Be Gay" have been updated, with the help of journalist and playwright Eric Presland:

*The British police are the best in the world,
I don't believe one of those stories I've heard
about Pretty Policemen in leather and jeans
showing their leg through a split in the seams
leering at people and leading them on
and running them in when they start to respond.
The press all ignore it, they don't want to see,
except when the case is a Tory MP.
Pictures of naked young women are best
in the news of the screws and the popular press.
They plaster their pages with bingo and tits
then add all the scandal and slander that fits.
The women at Greenham they sneer and despise,
they crucify Tatchell with absolute lies.
If it's pedophile teachers, or lesbian nuns,
if it's vicious and fictional, it's there in the Sun.
Have you heard the story about Decklan Flynn,
walked out in a park and got jumped
by some skins.
They rammed a large billard ball into his throat
so he wouldn't scream as they tore off his coat.
They cut off his dick with a flick knife and then
stabbed him again, and again, and again
because he provoked them by being a queer.
The judge only gave them a couple of years —
suspended.
So sit back and watch as they seize all our books,
harass and arrest us and treat us like crooks.
Just hope you don't get caught up in the raids
or pick up a pig, or a partner with AIDS.
Lie to your workmates, lie to your folks,
put down the clones and tell lesbian jokes.
Commitment's ridiculous, join in their laughter,
it's trendy at Heaven now, what more
are they after?*

*Sing if you're glad to be gay, sing if you're
happy that way. (Repeat)*

Tom assures me he's still glad to be gay, and he leaves us with a final thought on our community and its problems:

"Absolutely the worst problem is infighting and factionalism. I just wish the energy could all go out, and that we could bury our differences for the purpose of fighting. We're not in the luxurious position of being able to pick and choose our battles — 'everything's OK now, let's fight each other' — far from it."

"Just Want a Good Gay Rock Band," by Warren Hague, in Issue 9 of The Body Politic, 1973.



No strangers to parties, the gay people of Sydney have found a distinctive way to build community strength. And it's a ball....

SLEAZE!

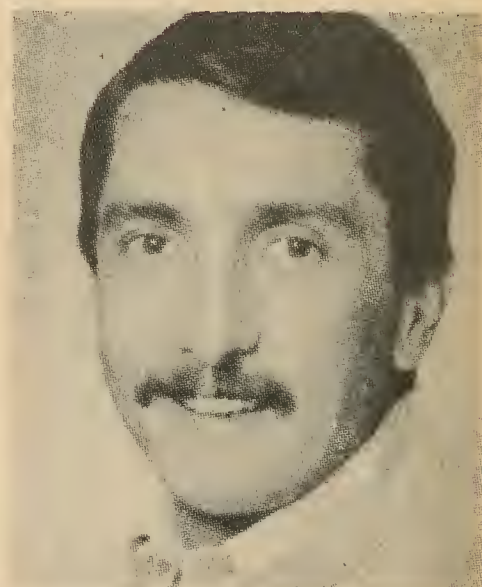
**A report
by Doug Grenville**

The stage was set for a perfect night. Major political and social gains had been made in the Australian state of New South Wales within the past few months. The most obvious — gay sex was now legal. The archaic law forbidding homosexual sex had been stricken from the books (ironically, *after* it had been made illegal to discriminate against gay people).

But of more impact for Australian lesbians and gay men was a recent decision by the Australian Broadcasting Corporation to extend employee benefits for common-law spouses to couples of the same sex. For days, the news media condemned this government agency for supporting gay relationships, especially with taxpayers' money. But within the gay community, the announcement was hailed as an important advance in human rights.

Combined with this very positive political climate were the first warm days of spring here in Sydney. Everyone was ready for a celebration — and celebrate they did! More than 4,000 people came this year to the biggest ever annual Sleaze Ball. Dancing began at 10 pm and continued for twelve hours. Live entertainment was provided by Plan 8, a lively disco duo who kept the crowd moving to their synthesized music and an extravaganza of mime was presented by Leggs Galore and friends. The grand finale was a performance by "Divine," whose rendition of "You Think You're a Man" brought cheers and screams from the crowd — and smiles from the organizers, who saved \$5,000 by hiring a very convincing lookalike rather than paying for the real thing, who had been playing down in Melbourne earlier that night.

This year's theme was "post-holocaust." The pavilion was decorated with



Brian McGahan: a party to inspire pride

car wrecks and cranes, complete with the remains of a local news helicopter which crashed recently. The lighting crew created a dramatic and convincing holocaust atmosphere for the costumed dancers — overdressed queens, fluorescent punks and spunky numbers. As the evening progressed, those who overindulged enhanced the decor as they ended up draped over the bent chrome and torn upholstery of the wrecks.

Large parties are nothing new to the gay population of Sydney. Organizers of the Sleaze Ball have years of experience, including putting on the much larger Sydney Gay Mardi Gras — the largest festival celebrated in this city of more than three million people. The Sleaze Ball, held each October, is a fundraiser for this expensive event, which, unlike many other parades and festivals, is denied government grants. The Ball is widely known throughout the city, and attracts all kinds of people who like to party and dance. This year, one of the major Sydney dailies gave it plenty of coverage, so when the big night came, the streets outside the pavilion were lined with spectators who came to see the sights as partygoers began to arrive.

The president of the Gay Mardi Gras Committee, Brian McGahan, is also largely responsible for organizing the Ball. McGahan's recent election to city council, along with Craig Johnston and Bill Hunt, two other openly gay men, was yet another reason for celebration.

Most of the money raised by the Ball and the Mardi Gras — last year the events cleared \$50,000 — remains within the gay community. Profits were divided among such groups as the Gay Counselling Service, the gay youth support group Twenty-Ten, the Lambda Legal Defence Foundation and the Metropolitan Community Church.

But fundraising is only a by-product of

the Mardi Gras. The real purpose of the festival is to bring the community together and inspire gay pride. Brian McGahan sees the Mardi Gras as just another of Sydney's cultural festivals — a sort of St Patrick's Day for gay people — although he is quick to add that it is the best cultural festival in all of Australia.

At first, the Mardi Gras and the Sleaze Ball were viewed as competition by the commercial establishments that run the city's discos. Now that it's in its fourth year, it has become apparent that the Ball has served the entire community by making Sydney a more popular place for gay people, and by setting the mood for celebration.

The parade is the most visible aspect of the Mardi Gras, and has become a major spectacle, drawing a large, diverse crowd, including many families. It's clear that this annual extravaganza on Oxford Street has become an accepted institution in Sydney. The success of last October's Sleaze Ball will ensure that the eighth Gay Mardi Gras gets off to a good start in February 1985.

The gay people of Sydney have found unity within their celebrations — a way to rejoice in being gay and to raise money to support their continued efforts for equality. Their political power, amplified by these celebrations and the people behind them, is now improving the quality of gay life in this city. And equally important, we all have one hell of a good time in the process. □

Sydney's Gay Mardi Gras festivities for 1985 begin February 9 and continue to March 1. The annual parade down Oxford Street happens this year on February 23.

Doug Grenville, a "small-town Canadian boy" who moved to Sydney via Toronto, writes in the 1985 Mardi Gras programme that the boys in Cabbagetown warned him he would fall in love with Sydney. Clearly he has.





photo: Kate Winter

Anyone who has read Judy Grahn's poetry will know that she sings the vision electric. Grahn has been a sort of lesbian oracle and medicine woman since long before the Stonewall Age began. In Washington in 1963, you might have seen her in one of the biggest lesbian/gay demonstrations of the time, protesting before the deaf pillars of the White House that gay people had inalienable rights too. Fourteen other people were with her.

Now she has written her magnum opus, a book she has "lived with longer than I have some of my lovers and... known longer than some of my friends." *Another Mother Tongue: Gay Words, Gay Worlds* is worth the half-lifetime it took to write. Nominally, it's a book about language, but actually it's a book of historical conjuring: it shakes out the ancient forms of gay slang and brings forth doves, gold rings and bright kerchiefs — or the visionary equivalent.

What Grahn actually reveals from behind her linguistic cape is a series of novel ideas about lesbian and gay identities and about the way Western history has altered them. Also, she knots together some ideas about the curious and half-magical feelings that many of us sometimes experience as part of our gayness. Such feelings are a part of gay identity in the broad sense (by which I mean that they may not apply to everyone) and, in any sense, constitute an important part of our history. But more about that in a moment.

The gist of Grahn's major thesis is simple, but subtly revolutionary (and, if it sounds corny when quoted out of context, not as corny as it sounds). "I formulated theories," she writes in her introduction, "that Gay culture is ancient and has been suppressed into an underground state of being, that everything has meaning, that slang is not necessarily a transitory language form; that old traditions transform, they do not really perish."

The raw material that Grahn draws her theories from is folkloric and highly unofficial: words like bulldike, fairy, faggot and tribadism, and "core-group" gay or lesbian emblems like the colour lavender, the male earring and the female tattoo. A true subversive, she even extracts the cultural meaning from homophobic heterosexual rites and myths, like the once-common adolescent superstition that "homos" wear green on Thursdays.

Grahn traces the origin of many gay words and customs to the practices, beliefs and personages of older, more gay-positive cultures. In doing so, she covers a little of the same ground that has been covered by some other gay works, most notably Arthur Evans's *Witchcraft and the Gay Counterculture* (1978). But

GAY WORDS GAY WORLDS

Richard Summerbell reviews
Another Mother Tongue, the historical
conjurations and oracular vision of

JUDY GRAHN

Grahn's ideas are her own, and most are appealingly novel. For example, she speculates that the term "bulldike" is derived from Boudica (pronounced Boo-DIKE-a), the correct, unfeminized name for a Celtic queen more commonly referred to as Boadicea. Boudica's claim to fame, apart from being "very tall" and "terrifying" in appearance, was that she led a rebellion in 60 AD against the Roman colonizers of Britain. Her forces razed London but were defeated in the end, and many of her people were genocidally slaughtered.

"At that time," Grahn theorizes, "Boudica's name would have gone underground and become a loaded, emotion-filled word meaning suicide if pronounced in front of the wrong people in the wrong tone of voice." This, along with the physical might of the woman herself and the ritual homosexuality of her culture, may have fixed "bulldiker" and its variants in slang in a way that would last through the centuries. The word would survive as a relict of slang, rather like the Greek *bos* ("Bossy") for

cow and the pan-Aryan *sui* ("Sooley") for pig.

Central to many of Grahn's ideas is the proposition that lesbians and gay men play a unique role in most of the societies we live in — whether or not those societies are repressive. We are never "marginal," she says; we are "intersectional, the conduits between unlike beings." We confound what others prefer to believe are the "natural" distinctions between the sexes, and in doing so we tend to divest ourselves of the bonds of allegiance to either sex. Free of prior attachment, we are free to see the truth. "I believe," says Grahn, "that Gay culture at its heart, is continually, however unconsciously, trying to reveal the other side, sometimes just to reveal the fact that there are sides." Contemplating the "horns of our dilemma," she interviews drag-queen activist Tede Mathews, who states, in effect, that experience of life itself prevents us from attaining the "bourgeois politeness" of the role-playing members of the society that sur-

rounds us. Says Mathews: "Gay people are not nice — that is, we're very nice, but we're not *nice*." Grahn adds that despite our desire to win civil rights and acceptance, we "are bound to point out our diversity, to upset the applecart, throw the machine off balance, step out of line, wear 'inappropriate' clothing, give away the secret, take a different course." A dilemma indeed.

Caught up in the midst of our perceptual differences are the "magical" attributes of being gay. "Shamanism is a romantic idea until you really do it," Grahn points out, but "in our society, as in any, the 'shamanic' office is a charged, potent" function, discharged by "an awe-inspiring and even fear-inspiring person who takes true risks by crossing over into other worlds. A drag queen of the 1960s screaming through downtown Manhattan and risking being blown away by a shotgun full of anti-faggot rage was performing a loaded, shamanic act. He was leading men into the dangerous world of women; he was crossing the abyss between the sexes." The drag queens and "bulldikes" who have performed this role in our societies have much in common with the traditional gay shamanic groups in other societies: the cross-dressing male Nadle in Navajo civilization; the Tsecat of Madagascar; and, in the Lakota Sioux culture of Grahn's lover Paula Gunn Allen, the lesbian Koskalaka medicine women and the "sisterhood" of Winkte medicine men. In all cultures, the potential for independence of perception and freedom from assigned roles gives some of us the "charged, potent" feeling of being near the fluid centre of things, the source of creativity itself. In non-shamanic cultures, we have no opportunity to become shamans in the strict sense. Nevertheless, the magic powers of the artist, the actor, the drag queen, the "ceremonial dyke," the unorthodox priest and the paradigm-shifting scientist all resonate with the vibrance of the shaman's rattle.

The foregoing is merely a rough sketch of Grahn's central ideas; the full story is more complex. But even when taken in their entirety, these ideas don't make up the whole of what makes *Another Mother Tongue* interesting. Much of the book's attraction is due to the intricate, idiosyncratic way that its diversity of ideas is presented. It contains many tautly written autobiographical anecdotes, each one fascinating in itself, and a deluge of quotations from poets, historians, anthropologists and novelists. Grahn integrates it all, laying out the minor as well as the major arcana of gay culture. Where else would I have learned that pomegranate buds "feel like a clitoris, especially to the tongue," and that this for centuries has given the fruit a special place in lesbian imagery? Who better to remind me that gay slang is the only cultural form in which women's breasts are regarded as a powerful characteristic? "In Gay slang," Grahn notes, "'tits' means courage, unmitigated gall, 'the tits' means excellent. 'To tangle tits'

Another Mother Tongue: Gay Words, Gay Worlds by Judy Grahn. Beacon Press (distributed in Canada by Fitzhenry & Whiteside). \$27.50.

means to do battle."

Grahn has a first-hand knowledge of much of this detail; her slightly eccentric background as a small-town girl, early-'60s bar dyke, feminist activist and artist has given her unique qualifications for writing a book that is equally addressed to both lesbians and gay men. I'm convinced that most people from either group could read *Another Mother Tongue* without feeling they had been ignored, misrepresented or underestimated. Moreover, so

much of Grahn herself comes through in the book that I doubt anyone could read it without developing a feeling of affection for her. The book admits of no '70s-style "warm fuzzies," but the warm clarity it induces is a rare treat. As in the works of Jane Rule, ideas and personality are combined in harmonious union.

Since the warmth found in *Another Mother Tongue* does not attempt to lull the mind, anyone reading the book will doubtless have a few critical observations

to make. Sometimes Grahn's "poet's ear" for word similarities leads her to unlikely conclusions about word origins. For example, I find it hard to accept that "bulldike" and "dike" came from two completely unrelated sources — the former from Boudica, and the latter from the Greek "natural justice" goddess, Dike. The line between fascinating conjecture and wishful thinking is a thin one indeed, and Grahn appears to cross it more than once. But it takes more cour-

age to generate ideas than to criticize them, and I can't fault Grahn for being expansive.

Grahn's emphasis on the transformational, exploratory aspects of being gay might ultimately raise a few hackles as well. There are now a number of contending ideas about the nature or "meaning" of gays as a group, and most of these ideas actually represent people's attempts to grapple with the question of how we should respond to heterosexual pressure to conform. If gay men and lesbians are natural rebels, a biological fist in the face of oppression (as some people maintain), then we cannot and should not ever conform. If we are too refined and beautiful for this hideous world, as a hard-core "apolitical" Marilyn-worshipper might have it, then our pathetic attempts to appease the world are necessary, but ultimately futile. We should have fun, be elegant, while we can. If we are just like anyone else except in what we do in bed, we should perhaps iron out our other wrinkles and make ourselves fit in a bit better. And if we are all bisexual, if everyone is, we have the choice of conforming absolutely or of attempting to induce others to conform to bisexual "reality."

All these ideas are attempts to project strategies about what we *should do* onto the poorly-known substratum of what we are. They are tactical myths, and can be both limiting and divisive. In *Another Mother Tongue*, Grahn has produced ideas that will impress some people as being a further contribution to this group of myths. For my own part, I believe Grahn's ideas are of another sort: I think she has simply illumined an important aspect of what gayness means to many people. But I worry that she has left herself open to being misunderstood.

One review of *Another Mother Tongue* which appeared recently in the gay press seemed to confirm my suspicions. It stated that the message of the book was that "they need us," heterosexuals need us, because of our unique role as paradigm-shifters. Nothing could be further from the truth. A gay Einstein is no more ingenious or revolutionary than a straight one. Independence of perspective may spur creativity, but it does not create the potential for it; moreover, being gay is not the only way to acquire the deep urge to transform things, to stir up hidden truths. The most one can say is that it's a very dependable way of acquiring that urge; hence, perhaps, our commonality with gays and lesbians of other cultures and eras. Grahn implies this, but does not say it overtly, and as a result the book offers easy mooring to those pernicious political barnacles, the True Believers, always looking for a fixed essence or credo to bind to.

These criticisms, however, are virtually-weightless quills that cannot tip the balance against the pure gold of *Another Mother Tongue*. It is a pivotal work; it belongs on the same bookshelf as the greats of gay cultural literature. But saying so implies that it's a static thing, to be read once and filed. It is not. Grahn herself, at one point in the book, recounts her brutal expulsion from the US army, the fanatical anti-lesbian pogroms she witnessed there, and her knowledge that these depredations were part of "an ongoing war against women that no one talks about." In the midst of this account, she declares her book as "a spear from my good right arm, fiery arrow from my well-earned bow... shield and comrade in this hard war." This book, in other words, was designed to further the desires of all of us to be free, to help put an end to misogyny, homophobia, and all the other corruptions related to these two. As long as it succeeds in doing so, it can no more be filed away than we can. □

AESTHETERA

Music

Fans of General Public (formerly The English Beat) will be interested to know that gorgeous **Dave Wakeling** has half-heartedly stumbled out of the closet. Well, sort of. You see, in the February issue of the leftish American magazine *Mother Jones*, he says that he "...thought that *everybody* was gay or bisexual. So I guess I've just never thought that being gay was out of the ordinary enough to be a selling point." I guess that's why he never tells the music press that he sleeps with men.

Dave also says that before deciding on General Public, the band seriously considered "Camp David and the Accords" as a name.

Alan McGinty □

Non-Fiction

One of the most entertaining books of 1985 will certainly be **Men In Frocks**, a new book on drag in Britain. Ed Heath's wonderful (and plentiful) photos alternate with a history by Kris Kirk and commentary from the dozens of men profiled, including an instructive "Do-It-Yourself Tip" from each. Entire generations are covered, from the Soldiers in Skirts and the Sea Queens of World War II to the nouveau drag of the Bloodies and Boy George. The book is \$9.95 US from Gay Men's Press (distributed in North America by Alyson Publications, 40 Plympton St, Boston, MS 02118).

Lesbian Sex, "the only book on lesbian sexuality by a practising therapist," has just been released by Spinners Ink (\$8.95 US from 803 DeHaro, San Francisco, CA 94107). Author JoAnn Loulan has led lesbian sexuality workshops for seven years, and includes practical exercises as well as theory on long-term relationships, being an old or young lesbian, being disabled, and much more.

The English director of such gay film classics as *The Destroying Angel* and *Adam and Yves* looks at his life and work in **The Erotic World of Peter De Rome**. \$7.50 US from Gay Men's Press (see above).

Michel Tremblay's play **Remember Me**, soon to be performed in Toronto, is about a frustrated actor and a frustrated teacher in their 30s looking back on their seven-year love affair. It is available in book form from Talonbooks, 201-1019 East Cordova, Vancouver, BC V6A 1M8 (no price indicated). The *New York Native* has described Victor Bumbalo's plays as "original in conception (and) genuinely funny"; Calamus Books collects a



David Wakeling (right) and Ranking Roger of General Public: "isn't everybody gay?"

few in **Niagara Falls, and Other Plays**, \$6.95 US from Gay Presses of New York, Box 294, New York, NY 10014-0294.

Lesbian Ethics, a new journal of lesbian-feminist theory and philosophy, premiered last month with articles by Julia Penelope, Barbara Macdonald, Jane Rule, editor Jeanette Silveira, and more. "*Lesbian Ethics* believes that lesbians are building a society — an economic, social, and cultural network — and that we are creating a new ethics as we do so." Subscriptions are \$12 US (three issues a year), from LE Publications, Box 943, Venice, CA 90294.

The women's newsletter **Telewoman** has announced a poetry contest for previously unpublished poetry. Submissions should reflect the theme "In Celebration of Ourselves" and be accompanied by a \$1 entry fee for each poem (maximum length 25 lines). Deadline is March 31. For info write Box 2306, Pleasant Hill, CA 94523.

Fiction

Jane Rule fans will be grateful to Naiad Press

(Box 10543, Tallahassee, FL 32302) for their two newest releases, **Inland Passage**, a collection of her short fiction, and **A Hot-Eyed Moderate**, a collection of essays including all of her "So's Your Grandmother" columns from *TBP*. Rule says she appreciates working with Naiad because, unlike most publishers, they are committed to keeping works in print.

Anna's World, Marie-Claire Blais' 1982 novel, is finally available in English as part of Lester & Orpen Dennys' International Fiction List (\$9.95). The book explores the themes of life and death, innocence and despair as two adolescent girls come of age in the '80s. Camarin Grae follows up her lesbian murder mystery *The Winged Dancer* with **Paz**, about a divorced mother and former '60s radical who develops the power to implant beliefs in other people's minds (\$8.95 from Blazon Books, 1934 W Belle Plaine, Chicago, IL 60614).

Joseph Hansen's 1968 mystery about a man who falls in love with a "pretty boy," only to find himself accused of his brutal murder, was first published under a pseudonym as *Known Homosexual*, reappearing in 1977 as *Stranger To Himself*. Through Gay Sunshine Press, it has now resurfaced with Hansen's original title, **Pretty Boy Dead** (\$8.95 US from Box 40397, San Francisco, CA 94140).

Also from Gay Sunshine Press are: Jack Fritscher's **Leather Blues: The Adventures of Denny Sargent** (\$5.95 US), about initiation into the rites of S/M; Mike Shearer's **The Great American Gay Porno Novel** (\$8.95 US), in which the hero decides to include his own sexual adventures in a work-in-progress; **A Sand Fortress** (\$8.95 US) a falling-in-love-on-the-beach novel by John Coriolan (whom Wallace Hamilton described as having "a gusto and zest rare in gay literature"); and Joel Schmidt's **Hadrian** (\$7.95 US), inspired by the second century Roman emperor and his affair with the Bithynian adolescent Antinous.

From Gay Men's Press (see above) comes TC Worsley's **Fellow Travellers** (\$7.50 US), a fictionalized memoir (first published in 1971) depicting the world of Stephen Spender and his circle in the 1930s, and Tom Wakefield's **Drifters** (\$6.50 US), a set of interlocking stories about various gay men "isolated and adrift in a heterosexual world," from the author of *Mates*.

John Allec

Note: when ordering books by mail, please include \$1 for postage and handling.

Dusty Evening, from Men in Frocks: photos, history, and "Do-It-Yourself Tips"



SO'S YOUR GRANDMOTHER

JANE RULE

Hindsight

Gore Vidal calls himself a homosexualist rather than a homosexual, insisting that it is a taste and activity being described, not a person. I'm not taken with the word, but I'm taken with the point. In our new pride and political zeal we commit ourselves too narrowly not only to who we are but also to what we do.

It is surely hindsight that makes some people say, "Oh, I knew I was a homosexual by the time I was six." But I suspect it is also hindsight at sixteen, or thirty or even sixty. We know by past experience what our tastes are. I even understand what people mean who in old age without any homosexual experience claim, nevertheless, to be homosexual, aware of life-long desires they haven't had the courage to act on. Those same people would not, I think, call themselves mountain climbers if they'd never climbed a mountain, novelists if they'd never written a book.

Few people who call themselves homosexual have not had heterosexual experience, often extensive experience, and it needn't seem either at the time or later unpleasant or unhappy. Not all married people with homosexual tastes are simply hiding in heterosexuality. Vita Sackville-West, except in moments of lunatic passion, wanted to be married to her husband, and his taste for boys didn't diminish his love for her.

I sometimes suspect it's the moral and political climate of heterosexuality as much as physical appetite that makes some of us cultivate our homosexual desires while we let whatever faint sparks of heterosexual desire we may have die for lack of imaginative fuel.

Sexual appetite, like all appetites, is not fixed. As our bodies, our needs, and our knowledge grow and change, so do our choices, if not of partners, certainly of practices. Sex for a healthy nineteen-year-old may make up in athletic prowess what it lacks in subtlety. What passes for sex in some old people may be too subtle to be identified by the blatant young. Most people in long term, monogamous relationships, after the first few years, are sexually semi-retired,

sometimes happily so, sometimes only fitfully restless. Being married is always expressed as a passive state, by men and women alike. And it may for a time or a life-time seem a blessedly safe shore after the sexual turbulence of being single.

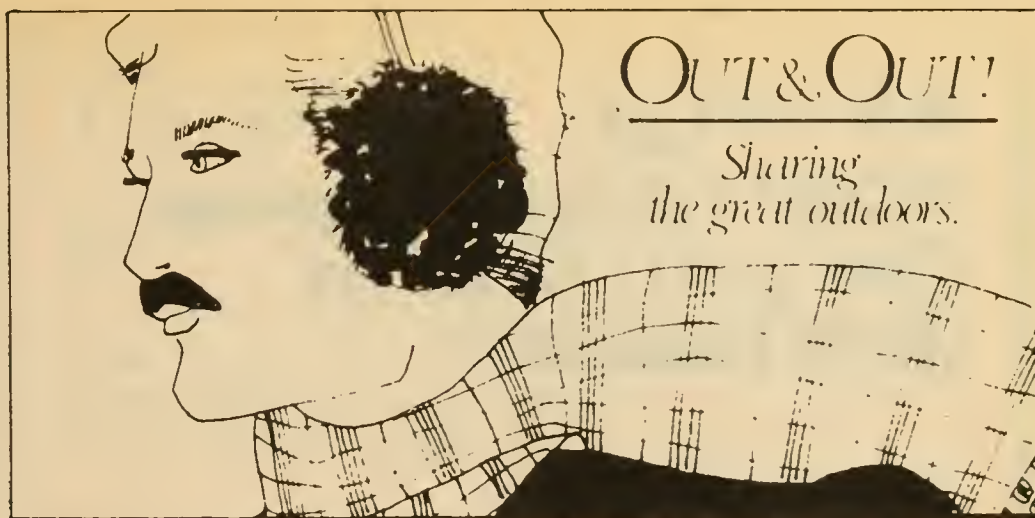
Most of us have been obsessively sexual at some period or periods of our lives, not always coinciding with the age we are supposed to be for such hyperactivity. There are probably as few great sexualists of whatever persuasion as there are great violinists or novelists because most of us are unwilling to practice those hours a day that it takes, and anyway don't have the native talent or stamina. If our sexual tastes were not stigmatized, we would spend far less time defending them and relatively more time learning to understand and enjoy them in balance with all the other tastes which nourish us as human beings.

"What is all the fuss?" demanded a disillusioned nineteen-year-old. "It doesn't even take as long as a game of tennis." And then she fell in love. But she may ask the question again and have it differently answered. A woman in her sixties who last year said she was glad to be through with all that is now passionately involved in a new relationship.

One of the great reassurances for me is that most of us can get ourselves out of the boxes we put ourselves into if the need is there. W H Auden said he was a poet only when he was writing a poem. We don't yet have the political freedom to be able to be homosexuals only when we are making love with members of our own sex, but it is that freedom I know I'm working for. I may have to go on calling myself a lesbian into great old age, not because it is any longer true but because it takes such a long time to make the simple point that I have the right to be. I hope that I can at least keep that distinction clear for myself so that I am in touch with who I really am in every phase of my life. Then, when someone asks, "What are you trying to prove?", I'll remember to make a political speech rather than a sexual overture... unless, of course, I feel like it. □



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All rihgt, how many typos did you find in this issue?

If you found more than we did (that is, if you found *any* — and we bet you did) then maybe you should have been around to help us find them *before* they got into print.

We need sharp eyes like yours to help us proofread *The Body Politic*. If you've got a couple of evenings a month to spare and would like to spend them with the people who put this magazine together, give us a call. The number is 364-6320. Ask for Gillian Rodgeron and tell her you'd like to volunteer to proofread.

We'd apperciate it a lot.

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SHARED GROUND JOY PARKS

Burning crosses & common genius

While the list of women who have contributed to the growth of feminist publishing is endless, there are a number of behind-the-scenes women who must not go unnoticed. One such woman is Nancy K Bereano, editor of the Crossing Press Feminist Series.

When Nancy joined Crossing Press in 1980, the first two books of the series, Alta's *The Shameless Hussy* and Jan Clausen's *Mother, Sister, Daughter, Lover* were in production. Four years later, The Crossing Press Feminist Series has grown to 19 titles, and includes the work of Pat Parker, Jane Rule, Audre Lorde and many other respected and important writers. Nancy Bereano recently left the Crossing Press and started her own publishing company, Firebrand Books (141 The Commons, Ithaca, NY 14850). Firebrand's three projected titles will be reviewed in this column later this year, but for now let's look at a few of the last titles published by Crossing Press under Bereano's editorial guidance.

Clenched Fists, Burning Crosses is one of the few books available that deals with the still-existing medieval conditions for people of colour in the American South. Jessie Pyne is witness to a murder committed at an anti-Ku Klux Klan demonstration, and as a result of her refusal to withdraw her testimony against the Klansmen responsible, her home is ruined, her dog viciously killed, her printing business burned and her body violated in a hideous gang rape. There is nothing pleasant or easy about this book, no place for the reader to hide in the belief that this is only fiction. We all know better. The only comfort in this novel is in the community of women who surround Jessie: the friends who love her and try to protect her as best they can, and her lover Kate, who finally understands Jessie's refusal to be broken when the wife of a Klan leader seeks protection at the women's shelter she operates. This protective circle of strong women is the only thing that makes the realism of this novel bearable. *Clenched Fists, Burning Crosses* is brutal and frightening, but it points out the strength of women who, in their desire to make their world safer, risk even personal harm to resist terrorism.

Triangles by Ruth Geller explores the binding of family ties, betrayal, and the pain of both external and internal anti-semitism. However, the plot is very weak and the pace of the story slow and hard to follow. Sunny Strickland (née Rosenthal), divorced and still mourning the death of her child, constantly questions her usefulness, evaluating herself and each word and gesture of everyone she knows. Bitter and unwilling to let go of her pain, Sunny has to be one of the most unlikeable characters I've ever come across. Her self-conscious absorption with self makes it impossible for the reader to feel any empathy. This is a problem with many of the other characters as well; they do not grow or change. Maybe this is due to the author's habit of writing dense passages of abstract introspection instead of allowing the characters to develop independently. Ruth Geller deals with serious issues that demand a sense of depth, but this intensity without action has marred her work. Perhaps now with her first novel out of

the way, she will be able to write less self-consciously and with greater power.

"Genius" has to be one of the most misused words in our language — I don't like to use it because of the elitist and alienated images it brings to mind. But after reading (for about the fourth time) *The Work of a Common Woman* by Judy Grahn, I can think of no other word that

"There is nothing pleasant or easy about this book, no place for the reader to hide in the belief that this is only fiction. We all know better."

better describes the brilliance and originality that marks her work. *The Work of a Common Woman*, which contains poems from 1964 to 1977, was first published by Diana Press, reissued by St Martin's Press and is now part of the Crossing Press Feminist Series. It is comforting to see that the feminist presses refuse to let this book go out of print. Few poets could write with such simplicity and powerful understatement:

*my lover's teeth are white geese flying
above me
my lover's muscles are rope ladders
under my hands*

or speak so clearly of the realities of the common woman, making the ordinary a thing of beauty:

*Ah, love, you smell of petroleum
and overwork
with grease on your fingernails,
paint in your hair
there is a pained look in your eye
from no appreciation
you speak to me of the lilacs
and appleblossoms we ought to have
the banquets we should be serving,
afterwards rubbing each other for hours
with tenderness and genuine
olive oil
someday. Meantime here is your cracked
plate
with spaghetti. Wash your hands &
touch me, praise
my cooking. I shall praise your calluses
we shall dance in the kitchen
of our imagination.*

No lesbian/feminist library is complete without *The Work of a Common Woman*. It is a collection of Judy Grahn's very best. □

Clenched Fists, Burning Crosses: A Novel of Resistance by Cris Smith. \$7.95.

Triangles by Ruth Geller. \$7.95.

The Work of a Common Woman by Judy Grahn. \$6.95.

The Crossing Press Feminist Series,
The Crossing Press, Trumansburg, NY 14880.

THE IVORY TUNNEL

IAN YOUNG

Sex & violence & smarties

Anarcoma, "a mixture, in body and soul, of Lauren Bacall and Humphrey Bogart," is a Barcelona street transvestite (well, a preoperative transsexual with tits if you want to get technical about it) and the title character of a series of comics by a Spanish artist, Nazario. The book on hand, published by Catalan Communications, involves her hunt for a stolen "ultra-modern machine" invented by one Prof Onliyu, who is just one of many bizarre stock characters (XM2 the fucking robot, the Black Count and his knights of Saint Repressit who wear tacky painted shoeboxes over their heads, Metamorphosina and her one-eyed neo-feminist Piranhas...).

The comic is full of sex and violence, just the sort of thing the right wing and some feminists are looking to ban. (I read today that a professor of literature viewing pornography as part of his study of the element of horror in twentieth-century literature and art has been charged under our new "sexual harassment" laws by a group of feminists.)

Oblique claims of political relevance are made in Ludolfo Paramio's introduction to *Anarcoma*. Not being Europeans, perhaps this need not concern us much. If you're a comix fan, have a look at this one for sure. If not, \$9.95 US may be a little pricey, even for hardcovers, full colour, dust-jacket.

Both Richard George-Murray and Dennis Cooper seem to pop up from time to time in this column. Both were included in my gay poetry anthology *The Son of the Male Muse*. Richard George-Murray has three new little chapbooks out, all published by Primrose Apathy at \$2 each: *Some Poems* December 1984, *Proud Flesh* and *Hop on the Running-Board and I'll Give You a Lift*. These are little poems, about as big as smarties, though some of them taste more like tiny meals:

*Jokingly,
Henry put his hand on my brow
to see if I had a fever,
and quickly
I had a fever.*

*Oh you with the polliwog eyes,
how can I keep serene
seated on the subway
with so nice, so neat
a basket
so near, so very near
my nose.*

*He sits at the diner counter,
hair so curly, so light,
hands so dark from work,
and above his lip, maybe
a moustache,
maybe
a smudge.*

Dennis Cooper's latest is *He Cried* (Black Star Series, \$5). It seems a bit like out-takes from other works. "Hitting Bedrock" starts off as a somewhat macabre reworking of a "Flintstones" cartoon (a less successful version of the poet's "Little Rascals" pastiche in an earlier book), then turns into a sex fantasy about the young illustrator and his boss. This collapses into Cooper's tired doubts about his own work:

"Why do I think it's so smart and amusing to place the innocent heroes of my and everyone else's childhood in contexts

which darken and ridicule them? And now this cheap device as a way to resolve what is really no idea how to finish the "Flintstones" story itself. And now I'm incapable of the energy to put the young animator in his boss's bed. Or the guts. Or the concentration. Besides, I'd probably have the boss rape and strangle him anyway, knowing me. Nobody needs that... I just sat with my pen in my mouth fifteen minutes trying to think up a next line and *this* is what I come up with. And now another ten minutes, for what? Now I tap my pen on the table. Tap tap tap tap tap tap....

"God leaned back from the young poet he was manipulating. Enough torture for one day...."

Cooper is right: this book is tired. A prose poem like "My Dad" is even unfocused and clumsily written, as if the author just didn't care any more. The title piece, though, a dream (yet another about the murdered boys and boy murderers that Cooper seems increasingly obsessed by) is pretty good. *He Cried* is mostly a melange of leftovers. Cooper is hot property right now and can pretty much get anything he writes published. His reputation wouldn't suffer if he put only his better stuff into his books.

The Swedish magazine *Mr SM* has published a special paperback (\$10 US or £5) on the work of the Australian artist Nigel Kent. Kent's work is a strong depiction of male S/M sex and the colour and black & white reproductions are ac-



Drawing by Nigel Kent, in *Mr SM*

companied by Kent's remarks on his art and sexual attitudes. His musings on the nature of Mastery and sadism and on his treatment of his "slaves" seem to me contradictory and sometimes merely sad, and the conflicts are reflected in a fascination with the pictorial trappings of bargain-basement satanism. Technically, Kent is a fine artist, his drawings less stylized than those of Rex, much raunchier than Tom of Finland's innocent idylls. □

Catalan Communications, 43 East 19 St, Suite 200, New York, NY 10003

Primrose Apathy, 21 Cleveland Place (4D), New York, NY 10012

Black Star Series, 16 Clipper St, San Francisco, CA 94114

Mr SM, Revolt Press AB, Box 15, S-360 70 Aseda, Sweden

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\$16.10	\$16.45	\$16.80	\$17.15	\$17.50
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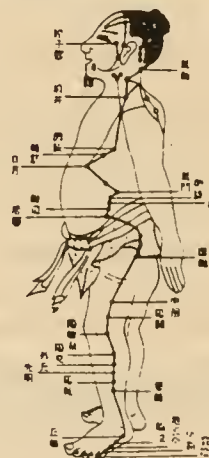
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THERE'S A BOOK BEHIND THIS magazine. London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive...engage any generous intelligence." The book is called *Flaunting it! A decade of gay journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called a "pleasure to read...so well edited that it becomes a document of the first decade of gay liberation." Send \$9.95 today to *Flaunting It!*, PO Box 639, Stn A, Toronto ON M5W 1H2.

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WE PAY CASH for used gay magazines in good condition. Orion Books, 544 Yonge Street, Toronto, Ont., M4Y 1Y8. Tel. 923-5537.

VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

MESSAGES

LESBIAN ART SHOW

Branching Out and Sparkes Gallery are sponsoring a Lesbian Art Show in May 1985. Please send slides or proposals to Sparkes Gallery, 1114 Queen Street West, Toronto, Ontario, M6J 1H9, 531-1243, or contact Branching Out at 964-1575. Please don't send originals!

EDUCATOR/RESEARCHER needs firsthand accounts of corporal punishment in schools and institutions. Will share survey results with respondents. J.D. 537 Jones St N°3905, San Francisco, Ca. 94102.

PETERBOROUGH AND THE KAWARTHAS

DANCE, SATURDAY MARCH 2, 9PM. Sponsored by GLTP (Gays and Lesbians of Trent and Peterborough). Licenced, admission \$3 at the Peterborough Sports Palace, 370A Water St, Peterborough. There are also drop-ins, rap groups, and a gay AA meeting at the GLTP Centre. For more information call GLTP at (705) 742-6229.

TO A WOMAN OF MANY PARTS: if I only loved you for your mind, I wouldn't be so sleepy all the time. Lee.

PINK TURF SOCCER LEAGUE. Participate in this challenging summer sport!! For info: 463-3528. Cost: \$20. Drawer F009, or register at the Women's Bookstore.

TRAVEL

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NEW WORLD DIRECTORY being prepared. Join in on a European tradition and meet new people & make new friends. For inclusion in the first edition send name, address or phone together with \$10. Free directory with every listing.

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GO WEST YOUNG MAN

OR WOMAN. Bright, witty, likeable person wanted to share gas, expenses and driving one way to Vancouver early in July. Non-smoker preferred. Good driver a must. I am 30, male, and a pretty nice guy. Drawer F048.

BEACH FRONT Roman Beach Apts. Oistintown Barbados West Indies. Phone 809-42-87635. Summer. Two persons. One night \$20-45 US. All Welcome.

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FRIENDS TORONTO

SPANKING

ATTRACTIVE, MATURE WOMAN will spank you in traditional domestic manner. I use hand or hairbrush on bare bottom as mother used to do. Interested and generous ladies or gentlemen should contact me. Drawer F016.

FRIENDS: FEMALE SOUTHERN ONTARIO

GAY FEMALE COUPLE 29/35, professional, educated would like to meet other gay women, single or couples for friendship only. Drawer E970.

THE DAMNDEST LITTLE FASCINATOR AND CUTE TO BOOT. Fun Femme white woman, 28, seeks warm heart in same 28-? Send photo etc to Drawer E953.

TORONTO

BRITISH GUY SEEKS CANADIAN woman for mutually beneficial marriage. No strings attached. F020.

BEAT AND FUCK ME. Drawer F060.

SHARKEY SAYS: If only I could remember these dreams. I know they're trying to tell me...something. Tell me. Drawer F059.

FRIENDS: MALE INTERNATIONAL

YOUNG, GOOD-LOOKING ASIAN GUY, 22 years old, 176 cm tall, hotel restaurant senior student, fashion model. Love summer beaches, athletic sports, discos and Asian cooking, also very flexible in bed. Seeks contact for sincere and honest lasting gay relationship. Mr Jerry M Paton, Homesite Block 3, N° 15 out, Bacalod City, 6001, Philippines.

GENTLEMAN OVER 50?

MASCULINE, ATTRACTIVE, EUROPEAN male, 34, tall, trim, affectionate, sensitive, visiting USA and Canada summer 85, seeks masculine, warm, caring man over 50 for correspondence, visits hopefully permanent relationship. May relocate anywhere for right person. Please send detailed letter and photo. PO Box 427, 1000 Brussels, Belgium.

NATIONAL

MALE VIDEO CLUB starting. VHS/Beta. Reply to Box 405, Don Mills, ON, M3C 2T2. Canadians nationwide welcome.

GM 29'5" 125 lbs. East Indian student sincere affectionate honest. Seeks sincere honest permanent monogamous lover. Any race. I am willing to relocate. Drawer E936.

BRITISH COLUMBIA VANCOUVER

BALLS NEED EXTENSIVE WORK

BY MATURE S with trim body. In return will work your hard pecs, sensitive nipples, expand your ass. I'm 40, 5'11" 140 lbs, 'stache, trim. Photocopy requested, exchanged. Drawer F008.

ALBERTA EDMONTON

SEEKING SLIM ATHLETIC MEN AS friends and occasionally for a little more. Mutual interests will be foreign and French movies and cuisine, gay and world affairs, travel—but at relatively superficial levels. Photo. Edmonton and area. Visitors welcome. Drawer F002.

WM, PROFESSIONAL, 40s, would like to hear from same for friendship and quiet evenings. Edmonton area. All letters answered. Drawer E918.

ONTARIO

GWM, 30, into hot J/O, tele, videos. Seeks GWM (22-32). Send photo, letter to Kev, Box 20051, Stoney Creek, L8J 1P0.

OTTAWA CPLE INVITE SINGLE GUYS

VERY SUCCESSFUL attractive, virile, older male couple invite attractive younger guys, any race, to overnite or weekend at their river hideaway near Ottawa. You will be well entertained and satisfied. Drawer F040.

NORTHERN ONTARIO

NORTHERN bodybuilder 34, 5'7" 169, interested ONLY in SAME or very well proportioned buddy, masculine, discreet, photo appreciated. Will travel. Drawer E866.

SOUTHERN ONTARIO

W/M, 21, dark blond hair seeks males (21-35). Send photos, letter, phone no. to Mark, Box 475, Stn A, Hamilton, ON, L8N 3H8.

BELLEVILLE AREA CHRISTIAN GWM 5'10" 165 lbs, non-smoker. We could be friends, companions, lovers. Race no barrier. Can travel. Your place or mine. Discretion assured and appreciated. I have very positive attitude with self and life. Drawer F011.

GWM 24 5'10" slim, into sucking, cuddling. Seeks similar discrete friend. Reply to PO Box 9261 Stoney Creek, Ontario L8G 3X7.

"WRESTLEPHILIACS" OF HAMILTON. I would like to test your mat room, also any Toronto mat rooms. Box 73 Station R, Toronto M4G 3Z3.

SLIM YOUNG WHITE OR ASIAN LOVER

GWM PROFESSIONAL financially secure, well-travelled, multilingual, loves everything beautiful in life. 36 years, tall, presentable, virile, wishes meeting younger white-asian, 18-30, slim, for 1/1 relationship. Will help financially to relocate. Descriptive letter, phone, photo (must), students welcomed. Southern Ontario, Toronto, elsewhere. Drawer E886.

LONDON

PROFESSIONAL GENT

GWM NEW IN CANADA, aged 31 years, would very much like to meet similar gentleman in my age group only please. Drawer F010.

HUSKY, HAIRY MAN, 31, seeks older married man with black hair, beard, moustache, extremely hairy chest for sex and friendship. Can understand your dilemma. Am good listener. Kind, honest, extremely discreet. Not looking for lover. Want to help. Write LTSC, Box 2422, London, ON, N6A 4G3.

KITCHENER

SEARCHING FOR COMPANIONSHIP

WELL ESTABLISHED GWM 45, 5'10" 135 lbs, good looking, masculine, fit, sincere and reliable seeks younger attractive, slim GWM 18-30 for meaningful relationship. I am a caring, affectionate and easy going person who feels has much to offer. Prefer person with a dancer's build who possibly is a ballet dancer interested in the arts and seeks nice home environment with security and stability. My interests include classical music, theatre, ballet, travel, good books and gardening. I reside in Waterloo area and look forward to hearing from you. Photo appreciated. Drawer E975.

AFFECTIONATE AND CARING

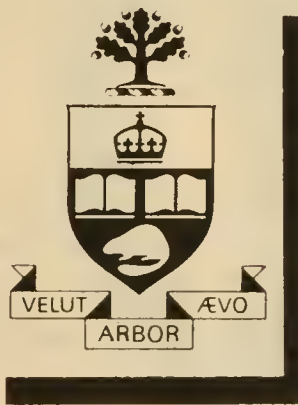
GWM, 6'1" 170, 41, looking for someone who is 21-?, slim, not too well-hung, hairless body, to enjoy quiet evenings, walks, travelling, fishing, etc, together. Not into wierd sex. Orientals welcome. Phone and photo please. Drawer F037.

GWM, financially secure, 40s, 5'9" 135 lbs, caring and affectionate, wishes to meet compatible guy with idea of starting a lasting relationship. Drawer F034

WINDSOR

GWM, 32, 6'1", good-looking, wants well-hung studs who like to lay back and get sucked. No recip. required. Photo, phone and detailed letter. Drawer F032.

PARTICIPANTS URGENTLY NEEDED FOR AIDS STUDY



Toronto-based men who have had sexual contact with men ill with any AIDS-related condition (including persistent swollen lymph glands) are needed urgently. Also, any man ill with AIDS or an AIDS-related condition (anywhere in the world) should inform his Toronto-based male sexual contacts of his illness and of the urgent need for them to volunteer for this University of Toronto study.

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MOTOCROSS

STRAIGHT BEHAVING, intelligent, honest, sincere, semi-discreet, clean-cut, gay white male, reliable, 27, 5'9" 160, seeks friendship with same. Living interests: movies, music, hi-tech, camping, travel, motocross, leather, bikes, trucks (jeep). Drawer E906.

NAHANNI, AUYUITTUQ, QUETICO. Fellow canoeist, pilot, trekker sought by professional photographer to share in the planning and living of these and other indescribable wilderness experiences. No lily-dippers please. Drawer E715.

GWM, 31, 6'3" 185, masculine, horny, well-hung, interested in videos and J/O sessions with another horny guy. Correspondence welcome. Drawer E874.

STRAPPINGS

I'M LOOKING FOR GUYS with good bodies who give heavy, heavy strappings, your limits. **NO SEX, THREESOMES, ORGIES BONDAGE**. No S/M. Man to man in private. I have straps and a place. I'm 55, 5'5" 150 lbs little guy with good sturdy body. Please - trim guys only. Drawer E781.

OK GUY, have you ever fantasized being tied up, stripped and played with until you give in? I'd love to do it to you. 5'11" 165 lbs goodlooking and waiting to hear from you. Drawer E914.

GAY CHINESE MALE 22, just came out, good-looking, small build but healthy, discreet, non-promiscuous, enjoys solitude. Would like to know reliable and muscular Oriental and white guys under 26 with no history of VD for friendship leading to a future monogamous relationship. Will answer all. Drawer F027.

DO YOU EXIST?

IF YOU ARE HEALTHY, masculine, veratile and well-endowed, a broad-minded, well-established gay male couple in their 30s would like to meet you. All situations, including friendship, considered. Reply with phone number to Drawer F025.

I AM INTERESTED IN MEETING GAY MALES who get turned on by nipples, chestwork and massages given and received. I am 45, 5'10" 155 lbs, average looks, well trimmed beard. There must be others out there who like the above activities as much as I. Answer with photo if possible. Will answer all. Discretion assured. F018.

HANDSOME, YOUNG, GWM, 24, 5'11" 160 lbs, well-built, brown hair, moustache, passionate, creative and intelligent. Seeking similar black male 24 - 40 for possible relationship. All men of other backgrounds considered. Esp Latin and European. Will answer all replies from anywhere. Photo, Phone and detailed letter. Drawer F023.

MASTER-DADDY, GENTLE BUT FIRM 29 years, bearded. Seeks servant boy 20-26, clean shaven all over. Box 69 282 Parliament St. Toronto M5A 3A4.

WANTED: FLOWER, CHAMPAGNE and Teddy bear lover who's alive, romantic, intelligent, affectionate, funny, caring, honest to help me (plain, portly, 47, 6' 205, warm, hirsute, huggable, quiet, stable) out of rut I've dug myself into. Drawer E924.

DEAR ABBY,

I'm a goodlooking, intelligent, sensitive, caring Italian student with a slight problem: I can't seem to find Mr Right. By the way, I'm attracted to older men. Any suggestions?

HORNY IN T.O.

DEAR HORNY,

I suggest you put an ad in The Body Politic and be sure to ask if perhaps they could send a photograph. Good luck! (Drawer F057)

PROFESSIONAL

GAY WHITE MALE, mid-50s, looks much younger, good job, good body, attractive, looking for gentleman about same age or younger for companionship and share life in Toronto and beautiful restored home for weekend retreat one hour from city. Interests: art, music, gardening, dining out, theatre. Drawer F056.

LEATHER AND LACE. Me, good-looking masculine GWM. You, the same to 35. I'm looking for a dominant master who wants to humiliate me as a maid, and use me as a slave. I've got the lace, let's get together with your leather/denim. Fantasy in drag is a turn-on, TVs aren't. Photo and phone please. Drawer F033.

ORIENTAL MALE, early 30s, masculine, attractive, slim, medium height, professional. Has varied interests. Seeks compatible male to develop long-lasting relationship. Drawer F029.

BELIEVE IN TEDDY BEARS? Virgo GWM, 37, seeks professional GWM, preferably Taurus or Scorpio, who is neatly groomed, non-smoker, warm, caring, cuddly, sensitive, honest, romantic, appreciative of quiet times as well as fireworks. Drawer F030.

ARAB MALE, 35, BEARDED, living in downtown Toronto seeks slim, attractive young Chinese male for tender lovemaking. Drawer F031.

MALE, WHITE, EARLY 30s, masculine, nice looking. Wanted: younger man with small endowment, gay or bisexual, for healthy companionship, hopefully long-term. Orientals welcome. Drawer E988.

ATTACHED GAY WHITE MALE, 36, seeks same to suck my cock. Likes to feel, kiss, and eat nice round ass. Bi's or married welcome. Serious replies only please. Drawer F053.

A BUDDY, THEN SEX. If you prefer this sequence, are slim, 30-42, independent, warm, caring and into becoming the best man you can be, then contact this 39 yr old gwm and explore the possibility of a lengthy journey on a relation-SHIP! Drawer F035.

GWM, 41, 5'11" 150 lbs. Interests: running, skiing, theatre, films, skating, nightlife, weights, travel,

J/O, videos, dining, NYC. Et j'aimerais connaître un gars qui m'aiderait à parler français. Good shape honnête, propre. Prefer husky, in-shape male, 25-45, any race. Drawer F036.

YOUNG GAYS

I WOULD LIKE TO MEET young guys new to the gay world. At 36, I can give you kindness and understanding. And I hope we can share a warm and reassuring relationship. Do drop me a line! Mike. Drawer F042.

CROTCH WRESTLING!

LEV1's STUD seeks same for hot crotch-to-crotch tool duel, to soggy climax. Drawer F051.

SEARCHING FOR YOU

GWM, GREEK ACTIVE, FRENCH PASSIVE, 32, 5'10" 165 lbs, seeks hairy man, 30-40 who enjoys submissive role. Other interests: getting in shape, travel. Relationship possible. Descriptive letter with phone gets reply. Drawer E821.

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, Negatives returned. Phone Studio 16. 532-4380, inquiries welcome. Inexpensive. 9AM to 7PM.

BOXERS/FIGHTERS

GWM, 39, 6' 155 lbs, train daily. Opponents wanted for light to heavy fights. Drawer E942.

PROFESSIONAL GWM, brown hair, moustache, green eyes, 6'1" 175 lbs. Shy, fairly conservative, many interests. Wishes to meet sincere, professional male under 5'10" who believes in one to one relationship. Reply with letter and phone. Drawer E940.

MALE SEEKS EXPERIENCED CAMPING companion to explore Georgian Bay region this summer. Drawer F014.

YES IT'S HARD

TO FIND AN HONEST, CLEAN-LIVING sincere gay or bi-male, 18+, to share good times, imagination and adventure. I'm an attractive, masculine, well-endowed, sexual male, young 40's, seeking a younger friend and/or buddy. Give me a try. You won't be disappointed. Photo preferred but not necessary. Drawer F015.

VERY SHY, SINCERE, affectionate, introverted guy; attractive, passive, slim, 6' 154 lbs, 36. A late bloomer, a late comer, and a bit of a klutz in bed. Successful, professional; like quiet life. Seek similar, 26-35, to share and grow with. Photo appreciated. Drawer E958.

SINCERE, GAY, ORIENTAL MALE, 23. University student, 5'9" 135lb, non-smoker. Seeking straight looking/acting, non-promiscuous GWM 22-27? for friendship. Enjoy swimming, dancing, music, and quiet evenings. Frank letter, photo and phone. Drawer F007.

GWM 30's SEEKS WELL-ENDOWED, muscular stud for hot times on cold winter nights. Photo guarantees a response. Drawer F005.

ATTRACTIVE GWM, 30's SEEKS athletic man for fantasy encounter. Enclose photo with response. Drawer F006.

GAY MALE 33 SLIM, SHY, SENSUOUS sincere, stable, sociable with undetectable hairpiece seeks similar male 30 - 50. Drawer F001.

GWM 27 DISCREET, ATTRACTIVE, very well-endowed would like to meet blue jeans or black jeans type guy, 18-25 for mutual pleasures, friendship and possible relationship. A little black leather turns me on a lot too! Drawer F003.

GWM 29, 6'2" 175 LBS EXPERIENCED at FF/A, toys, W/S looking for eager ends to service. Hot letter and phone number. Drawer F004.

DOMINANT, FRIENDLY, masculine GWM, non-smoker in 40s, wants to stimulate and fuck non-competitive, gentle GWM with slim body and firm buns. Me: a pleasant looking guy 5'10" 165 lbs, 6' cock with a good sense of humour. You: reality-oriented single, who isn't looking for a fantasy man or coitus machine. Let's enjoy my sexiness and energy. No box number please. Pax. Drawer E675.

LEATHER/DENIM

YOU ARE 35-50, GM, in Toronto/Hamilton area, enjoy leather, denim, boots, B/D, T/W, B/W and other associated activities. You are versatile, enjoy life, other people. Let's get together occasionally to explore activities and expand limits. All this should be fun. I am GWM 43, not too experienced but looking to increase. If you live outside above area, write and we can exchange ideas. Drawer E931.

MASTER NEEDED BY NOVICE SLAVE. GWM 24, 5'6" 128 lbs, slim, small. New to city and life. Wants kind firm master who will teach S/M, B/D, F/F, T/T and other pleasures to make me serve. Send photo, phone and good letter. Will consider any, especially large, heavy men or nervous first-time masters same age as I am. Neil. Suite 030-142, 65 Front St W, Toronto, M5J 1E6.

GWM, 23, 5'9" 125 lbs, brown hair, hazel eyes. Searching to find that special man to make my life complete and happy. On the inside I'm honest, caring, affectionate, and understanding. On the outside I'm comical, sensitive, humorous, intelligent and serious. Sexually I'm passive and prefer a man who is sexually active/dominant. I enjoy camping (occasionally), drives in the country, long walks, theatre and cuddling with someone with a glass of wine. I have a lot of love to give and share to this special person and I know he's out there (somewhere). I'm not looking for a dream-maker, but someone who is serious about a one-on-one relationship through commitment and dedication without the one-night stand hassles. Phone and photo (returnable). All replies will be answered promptly. Drawer F043.

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well-mannered and attractive. I possess a genuine desire to find new and expand on my present horizons. I seek a tremendous future with an older comprehending man, guiding me through tomorrow; together. I am honest, devoted and prepared for a commitment of time, energy and heart. Please, sincere replies only. Absolute discretion assured. Drawer F050.

ATTRACTIVE GWM, 36, 6'2" 178 lbs, brown hair, blue eyes, moustache, trim and fit, non-smoker, likes movies, theatre, athletics and good friends, wishes to meet slim, smooth, thick-hung male to 35 who enjoys cuddling, j/o and oral action. Drawer F052.

AFFECTIONATE, 37, **NON-SMOKER**, hung, athletic, trim, enjoys cycling, outdoors, music, theatre etc... seeks sincere friend (preferably younger) whose interests exclude bars. Photo gets sure answer. Box 7303, Station A, Toronto M5W 1X9.

EAGER TO PLEASE

GWM, 35, 5'6" 155 lbs, seeks a young male 21-30 for long hot and horny sessions. Should have own place in downtown Toronto. Prefer male that is cut, honest, slim, well-hung with big balls and cock and feels comfortable in blue jeans. Please send letter with photo and phone number. Students welcome. Drawer E850.

PUT LOVEMAKING BACK INTO SEX. It's more enjoyable! Agree? Reply to Box 223, Station W, 35 Densley, Toronto, M6M 4Z2.

MACHO, SELF-ASSURED yet affectionate men with diverse interests (any age) sought by equally inclined oriental male (30s). All answered. Drawer E967.

BAWDY BUDDY WANTED

ASSERTIVE MALE with imagination sought by **GWM**, 38, 6' 175 lbs. Might also enjoy toys, VCR,

and erotic fantasies. Give me a try! Box 312, STN J, Toronto M4J 4Y8.

BLACK MALE LOOKING for new friends in Toronto because I'll be there this summer. I'm 5'9" 145 lbs, brown eyes and hair, great build. I'm 30 and have moustache and very affectionate. My name is Derek Gage, 510 West Briar Pl, Apt 410, Chicago, IL 60657, USA. 312-472-8445. I'll answer all.

GWM, 25, **GOODLOOKING**, trim muscular body seeks long-term monogamous, mature, communicative, loving and secure relationship with another guy to 30 who too is attractive, clean-shaven, sincere, well-adjusted, non-promiscuous, affectionate, straight-acting and self-aware (someone who is ready for involvement and knows through experience that this is what they want.) I dislike game playing, drugs, etc. I believe that love between two guys can have a future. Send photo and letter to Drawer F054. Toronto and vicinity only.

ARE YOU THE ONE?

A HEALTHY, SHY, ROMANTIC, slim, confident, warm and sincere male seeks new spring and summertime friend(s). I am 22 years of age, 5'9" tall, 135 lbs, dark brown hair (almost black), brown eyes, goodlooking and, above all, modest. I enjoy movies (although I have seen some real dogs!), popular music, fitness (most recent accomplishment), cycling, live stage performances, and — oh yes — quiet, cuddly times. So pick up your pen and write me. All replies will be answered. Send photo (if possible) and phone number to Drawer F063.

HORNY, MASCULINE, **GWM**, 36, 5'10" 175, clean-cut, sincere, easy going, fit, big balls and cock, light body hair. Wish to hear from younger farm type boys and couples for friendship, hot times, mutual j/o, outdoor lifestyle. Very discreet. Can travel.

Photo and phone appreciated. Thanx. Drawer F061.

TAKE THE CHILL OFF. Warm, affectionate, educated topman, 32, 6'1" 165 lbs, blond, blue, fit, will thaw you out. If you are 21-32, non-promiscuous, non-smoker, intelligent, and need someone to share with, write soon. Drawer F047.

STRAIGHT-BEHAVING, intelligent, honest, sincere, discreet, clean gay white male. Reliable, 28, 5'8" 150, seeks friendship with attractive male with similar qualities. Photo, phone, thanks. Drawer F046.

ME: **GWM**, 22, tall, blond, attractive, slim, fit, warm and outgoing, graduating university student moving to Toronto in May. You: intelligent, honest, caring, interesting, under 30. Both of us: compatible, fun, looking for a good friendship or relationship. Let's meet and talk. J.D., Box 8376, Dundas, ON, L9H 6M1.

MID 30s PROFESSIONAL GWM, weekend visitor to TO, stable, growth-oriented, enjoyer, bookworm, supportive, well-travelled, enthusiastic in bed, diverse interests. Very discreet at home. Bar scene impossible. Seeking kindred spirits to enjoy city, country weekends, home and away. Suggest meeting/phone number. Drawer F062.

SENIOR WHITE EXECUTIVE loves watching gay movies, seeks male with video for daytime or evening sessions. Willing to pay way. Drawer F045.

BUSY MALE EXECUTIVE, attractive, vibrant 41, needs an attractive, healthy, intelligent, masculine male with whom to give and receive lots of love and affection; share quiet moments, drives in the country, evenings out, weekend mornings in, and if it really develops, a whole lifetime. Terry. Drawer F044.

POLISH MALE new to Canada, 25 years, 5'11" 150 lbs, employed. Am loving, honest, sensitive, non-

smoker, health conscious, open. Not part of bar scene. Looking for compatible friend interested in sharing and enjoying life with someone. Drawer E981.

OSHAWA

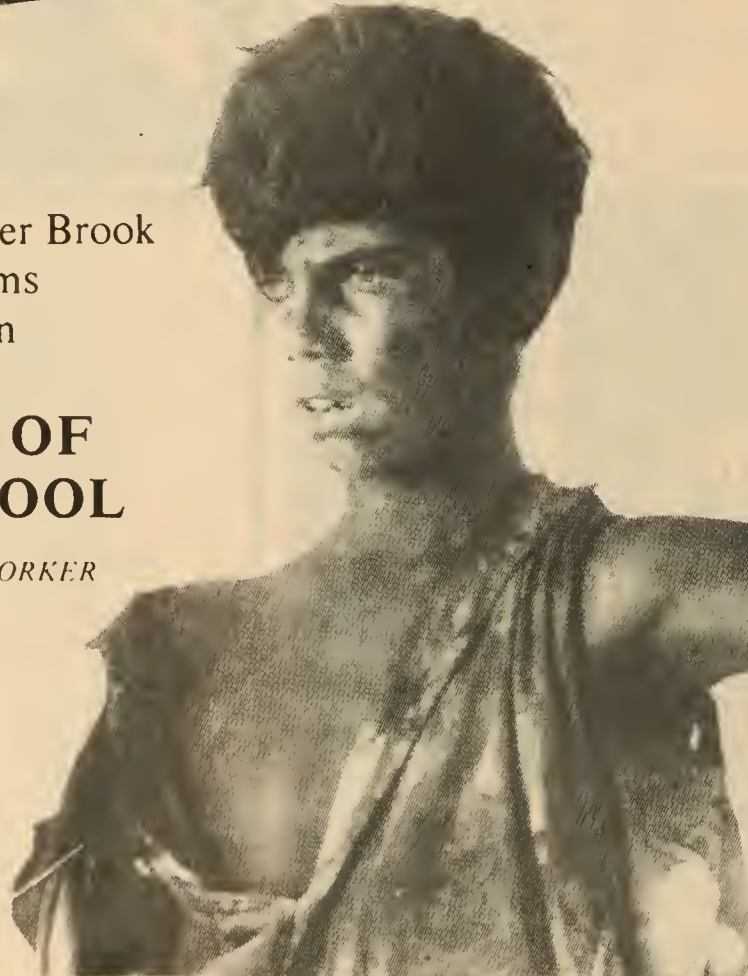
MALE 35, MARRIED. Seeks sincere male for friendship or possible relationship. No one-nighters. Reply with address or telephone to Box 14 Station A Oshawa Ont. All replies in strictest confidence.

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What does this mean?

Classified shorthand is a good way to say a lot in a little space, but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female looking for a fling or a friend, and if race doesn't matter to you, don't limit your options inadvertently. Tell people what you want in your own words and you'll get results!

OTTAWA

LOOKING FOR TIMID, INSECURE WELL-MANNERED, discreet little guys wanting friendship and gay pleasures. Write stating fantasies, fears and personal particulars. All letters answered by sincere, kind GWM. Drawer F024.

TRUCKER - POLICEMEN

SUBMISSIVE MAN 44, 5'9" balding would service slim truckers, policemen, service men, 18 - 50. Interests: Boots, bikes, trucks and leather. PO Box

GWM 24, CUTE, non-promiscuous, non-bars, seeks clean, sincere male for regular warm physical contact. Drawer F049.

LET'S DRESS UP

OTTAWA, 40, ATTRACTIVE, slim, clean-shaven male looking for young partner to share clothing fantasies. Shoes, boots, leather, torn and faded denim, punk, lingerie, bizarre and/or erotic clothing. Let's dress up together. Blacks and orientals welcome. Photo and explicit letter appreciated. Drawer F058.

GWM, 23, 6', black hair, young professional, recent university graduate, attractive, seeks similar male to 35. Interests include theatre, dining, squash, downhill skiing, travelling and fitness. Tired of the bar scenes and would like a friendship possibly leading to more meaningful relationship. Please send letter, photo/phone appreciated. Drawer F038.

MONTREAL

HARD-work, ambition, affectionate, good-shape, 33, all describe me. Interested in sharing Good Times with younger guy. Write today!! Drawer F041.

FRUSTRATED GUY, thirtyish, average good looks, seeks short, plump affectionate man for extensive cuddling and osculation with occasional pelvic undulation. Box 663, Sta. C.D.N., Montreal H3S 2V4.

ORIENTAL UNIVERSITY STUDENT

OR PROFESSIONAL, ATTRACTIVE 21 PLUS, sought by white Canadian businessman for meetings, dining, theatre and fun times on regular Montreal trips. I'm 53, 6' 250 lbs, considerate, respect others and have gentle nature. Write me about yourself with phone number, best time to call. Picture really appreciated and returned. Every response acknowledged. Don't be lonely, drop me a line. Drawer E937.

FRIENDLY Montréal offers free accomodation and hospitality to well hung young men visiting Montréal. Tall, muscular, hairy men especially welcome; Box 204, Westmount, Québec H3Z 2T2.

CUSTOMER SEEKS OLDER GAY barber interested in erotic/fantasy aspects of chair, striped cape, hot towels, mirrors, clipper, razor, strap. Drawer F013.

GAY MALE 20 would like to meet new people for friendship, relationship. I'm good-looking and honest. Penpals welcome. Photo please. Drawer E908.

NOVA SCOTIA

LOOKING FOR AFFECTIONATE dad or big brother for get togethers. Prefer masculine beardless reasonable good shape over 5'8", 30 to 45. I am passive 30, 5'6" loyal, warm, honest, discreet. Halifax. Drawer E919.

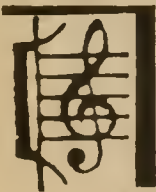
HALIFAX GWM PROFESSIONAL, aged 34, 6' 170 lbs, seeks sincere student or young person for affection and fun. Try me—I'm good. Discretion assured. Drawer F012.

GWM 6', INDEPENDENT, GQish, GIA, polished, clean cut, sincere. Seeks similar (professional?), attractive local, single man for fun dates. Drawer F021.

LONELY GWM LIVES IN TRURO wishes desperately to meet other gays in the same town if possible, but not necessary. I am 38, blonde, 5'9", shy but very warm and loving and want the same in another person. F028.

GROUPS

BABIES, DADDIES, MOMMIES wanted for diaper club newsletter. Pictures, stories, suppliers. For more details write P O Box 926, Vancouver BC V6G 2N7.



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OTHER

ST PRIAPUS TORONTO is accepting new members. Drawer F017.

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GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 362-6928 or 961-8046. We are here to help you.

OBITUARY

ROBERT BIRKETT WYLAM

Died January 5, 1985 after a three-month illness. Robert Wylam was born May 16, 1932 in Edinburgh, Scotland and came to Toronto in the late 1960s. He worked as a director and editor in theatre and film. He

is survived by his mother, sister, brother-in-law and two nephews.

PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAYS AND YOUNG PRISONERS threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

I'M A BLACK MALE, Black hair, brown eyes, clean shave, 5'8" 135 lbs, 28 years of age, D.O.B. 10/18/56, a Libra, bisexual, very sincere, honest, loveable, gentle, have no sexual limitation, and seeking someone special to be parolled to. C.E. Champion N° 151-707, PO BOX 45699 Lucasville, Ohio 45699-0001.

LONELY MAN IN PRISON needs correspondence with realistic people, any age, race or social background. I will answer all letters immediately with genuine friendliness. Kevin Walshe N° 174-321 PO Box 45699 Lucasville, Ohio 45699-0001.

MY NAME IS ERIK DUNN. I am 5'8" tall 148 lbs and born 7/1/59. My hobbies since confinement are reading, writing and bettering myself. In short, I wish correspondence with an individual who shares the needs to be listened to, taken seriously and understood. Mr. Erik Dunn N° 144-549 Po Box 45699 Lucasville, Ohio 45699-0001.

IT'S ESSENTIAL TO MY MENTAL and emotional well-being to have someone and be in contact with someone in society who might care. I am a paralegal who has experienced the real evils of the system, a system that puts millions of poor human beings in social and economic bondage. Steve W. Knight N° 152-172 PO BOX 69 London, Ohio 43140.

SEEKING A SINCERE, TRUE and honest relationship. I'm 28 years of age, black hair, brown complexion 5'11" 156 lbs. Have my Associate Degree in Business and Accounting. Also my degree in hair dressing and styling. Larry Cash 150-946 Lucasville, Ohio 45699.

GWM 23, 5'7" 150 lbs, blue eyes, brown hair, muscular build, hung and just plain lonely. I would like to hear from anyone of any age. I've only got two years to go and would like to find someone. Charles Wilder, 104035 Magnolia - 4, LSP Angola, LA. 70712.

I AM SEEKING A CABLE TOW from someone in a position to offer me some form of employment upon my release. I am 27, fairly nice looking, med brown complexion with an Atlas physique. Bi with an 8 1/2 beautiful black weapon! Roy D. Donald 150-710 Box 45699 Lucasville, OH 45699-0001.

I guess the only thing I can really say is that I sure do need someone to correspond with. Michael Lee Wood, 152-543 Box 45699 Lucasville, OH 45699.

PRISONERS FORMED GROUP to combat "recidivism." Help prisoners and ex-prisoners cope with loneliness behind bars and with social re-entry crisis. For more detailed information please contact: Mr. August Cassano, Project Coordinator, PO Box 45699/145-242, Lucasville, Ohio 45699-0001.

SBM, 22 YEARS OLD, PRESENTLY incarcerated in Ohio. 6'2" tall, very, very good physical condition. I am a sincere and honest person studying business management. Mr. Joey Taylor, PO BOX 69-170-627, London, Ohio 43140-0069.

GWM, 5'8" 160 lbs, brown eyes, black hair, good-looking. Looking for all types of males for raunchy, hot sex. Glenn Koks, 9496, PO Box 760, Campbellford, On KOL 1LO.

GWM, 29, 6' 175 lbs, looking for hot stud, any age. Must like to fuck hard and long. Hope to hear from all. Dave Ivanski, 6587, PO BOX 760 Campbellford, Ontario KOL 1LO.

GWM, 5'9" 140 lbs, grey/blue eyes, 20 years old. Will answer all replies anywhere. Looking for fun times, short or long relationships. Photo & phone if possible. Gordon Guitard, PO BOX 760, Campbellford, Ontario KOL 1LO.

UNINHIBITED, though well-read, sexy-writing young prisoner seeks to exploit his creative mind for the pleasures of males of any age. Please send photo. Write to: Del-Rico Harris, PO Box 45699, Lucasville, OH 456990001.

I am 37, single and ready to challenge any doors that may open for me in life. My main goal is to be a math teacher when I leave here. Jimmy Murray, 176433, Jackson, Box 1523, White Plains, NY 10601.

WHITE MALE, 27, brown hair, brown eyes, 6'2" 170 lbs, fun-loving, mature and soon to be released. Will send photos and answer all. 169927, Brian K Neal, Box 45699, Lucasville, OH 45699.

I AM 38 YRS OLD AND ON DEATH ROW. Think you might like to bring a little sunlight my way? I have blond hair, blue eyes, 5'11" and about 175 lbs. Robert Driscoll, 45522, Missouri State Penitentiary, Jefferson City, Missouri.

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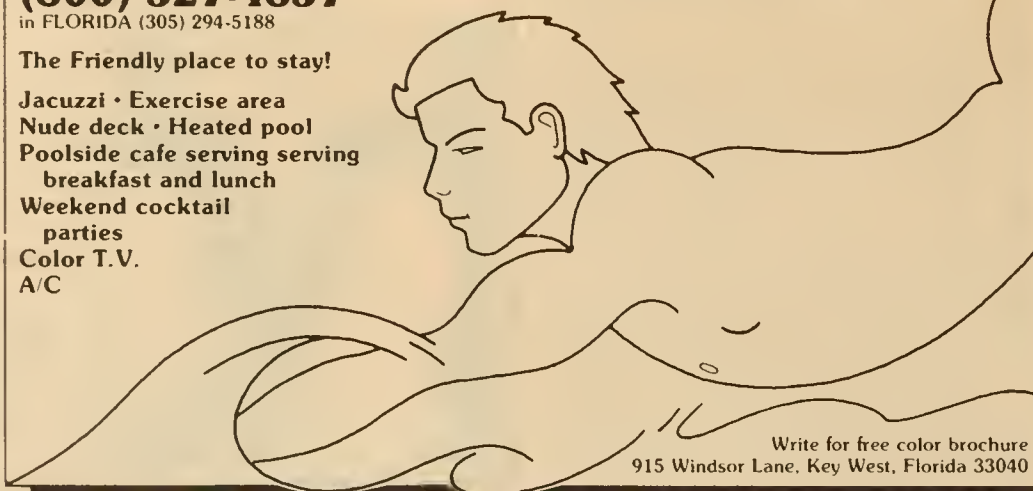
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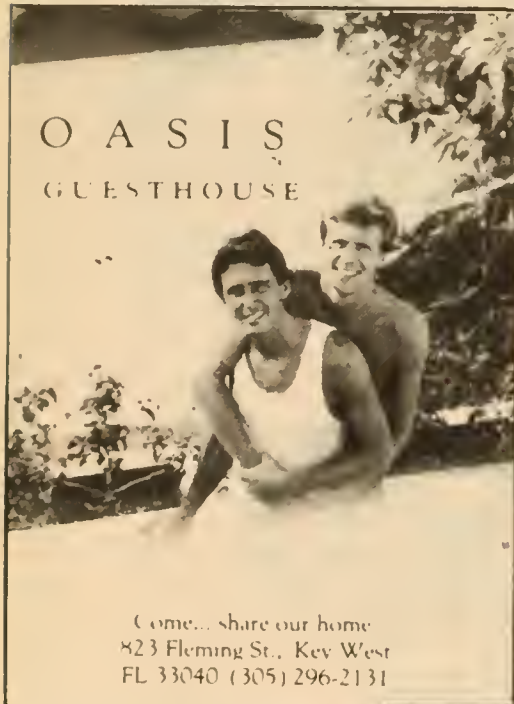
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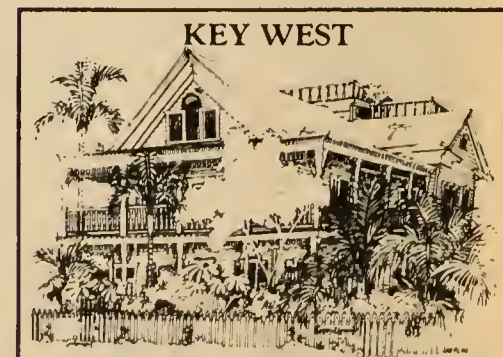
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GOING BACK



John Moreau fled his hometown as The Queer. But when he returns for his high-school reunion, he'll go as one queer among many

meaningful relationship like any other twelve year olds, but it came to an end when she confessed that going out with me made her the laughing stock of the entire school. I took the news quite well. After all, being embarrassed by my acne was her problem, wasn't it?

By the time I graduated from junior high to high school (and from fairy to faggot) I wanted nothing more than to fit in and have everyone like me. I proceeded to alter everything that made me stick out like a sore queer. Plan A was to work on my grades. I had left grade eight a teacher's pet with a 92 average; by the middle of grade nine I had successfully settled into the mid-60s. The result? No one called me a faggot anymore. Now I was a stupid queer.

Definitely time for Plan B, which came in the form of Mandi. I'd known Mandi for some time. She was friendly, bright and, as an added bonus, came equipped with outrageously large tits. What bigger testament to my manliness than a girlfriend with enormous boobs? We became inseparable. I enjoyed her company very much and still do, but I soon realized that big breasts do not make the man.

It was when the threats and accusations became as subtle as cruise missiles that a new dimension was added to the festivities: deep in the throes of puberty, I began to realize that all the nasty things

shouted at me from the cars that drove past me (occasionally trying to drive over me) were quite possibly true. At least the hormones pointed in that direction. In the locker room with all the other boys after gym class, it was only my ability to shower without the luxury of hot water that saved me from being force-fed many a bar of Zest.

And then there was Curtis — blond, blue-eyed, a track star and resident god. During lunch, when everyone else went to the cafeteria to engage in such civilized activities as food fights, I would sit on the hall floor in front of my locker, one eye on my book, the other watching (subtly of course) for god, who I knew walked past at this time every day. Once, for reasons I don't even now understand, Curtis stopped to talk to the slouching locker-potato that was me. It took a well-placed binder to hide the fact that, while he turned my brain to limp egg noodles, not all of me responded in quite that manner. It was during that thirty-second religious experience that the truth finally hit home.

Not long after this revelation, the torment finally peaked. It was during law class, when I was presenting a paper on obscenity laws. I wonder now if someone slipped me cheap drugs while I wrote that essay. In a move paralleled only by kamikaze pilots, I put forth a defence of

The Body Politic, which was then engaged in the "Men Loving Boys Loving Men" trial. The class had not been dismissed for more than fifteen minutes before the entire school knew I had dared to speak about the magazine that dared to speak about the love that dare not speak its name.

The outcome was enough to force me into Plan C, which was to finish off the school year and flee.

Toronto (or "The City," as it is known in small northern towns) seemed the logical place for me to go. Not because of its gay life or its night life or any other glamorous reason — but because it was where I could get lost among two million people who didn't know my name and had never seen me before. That idea, to me, was bliss. All the way down on the bus, with all my possessions jammed into two small suitcases, I positively beamed as I dreamed of a life without abuse. I was, as my dear old rural father would put it, as happy as a pig in shit.

The day after I arrived, I went downtown to have a look around. As I walked down the street, an all-too-familiar chant came to me over the traffic noise. Gripped with a feeling of dread, I frantically scanned the sidewalk for someone who looked as if he or she might answer to the name of "cocksucker." Seeing no one, I knew it had to be me. I slowly looked over my shoulder, fully expecting to see a big yellow school bus full of my ex-classmates who had pooled their money for a "go to Toronto and harass John Moreau" excursion. There was no bus; only a black Trans-Am. Although I recognized the Van Halen song blaring from it, I had never seen its three occupants before in my life. What was worse, they had never seen me. How could they know I was John Moreau the Queer, the one everyone was required to taunt? They didn't.

That single incident, though not on my list of top-ten cherished memories, helped me understand one thing: all those taunts hadn't been for John Moreau the Queer. They'd been for any queer, all queers. One of whom happened to be me.

I've been living in The City for four years now, and I'm slowly learning the social skills I should have developed in high school, but had no use for. I smile and laugh. I walk without slouching or examining my shoelaces. Although talking about the weather with strangers still eludes me, I am much better at interacting with people I do know. Small talk will come with time.

The reunion is mere months away. For some foolish (or is it masochistic?) reason, I'm going to go, even though I know what it will be like. I'll spend hours dressing and still not look the way I'd like to. When I pull up in front of the school, my palms will be clammy and I'll feel nauseous. By the time I get to the gymnasium door, I'll be fighting off a serious case of nervousness-induced dry heaves and, just as I did on my first solo visit to a gay bar, I'll probably make fifteen or sixteen passes at the door before I finally force myself to walk through it.

Once inside, I'll head for the nearest convenient dark corner and spend the duration of the party trying to look comfortable. I won't start heated debates about gay rights, and I won't make an impromptu speech from the stage about the state of the revolution. But I will have my pink triangle pinned proudly to my sweater, a sign that homosexuals have not been forced from the face of the earth — not even from the gymnasium of my old smalltown high school.

Not exactly a giant leap for gay liberation, I know. But every little bit helps.

IF there's anything in this world I enjoy, it's a good party. Recently, however, I got a party invitation that made my blood run cold. This party is, in fact, a reunion to be held by my high-school band.

I knew the day would come when I'd be forced to face the past, but am I ready? Can I go back to a town where I was dragged from childhood to adulthood without the joys of adolescence? Now I'm not saying that growing up gay in a small town was hell on earth, but there were more pitfalls than mere mortals should have to face. I suspect my problems all began with a well-meaning woman I like to call Mom.

My mother was a fashion and coordination fanatic. In my preschool years, she would knit me sweaters adorned with cute white bunnies, and then spend forever finding buttons for them. They couldn't be just any buttons, you see. They had to be bunny buttons. As I got older, she abandoned the cutesie look for a more mature image. In looking back, I'm pleased my mother thought enough about individuality to make me the only boy in town who wore platform shoes and bell-bottoms, but at the time I was in the fifth grade, where all the other boys were already wearing macho T-shirts, manly jeans and masculine work boots. While Billy next door was having his hair butchered by Sam the Barber, I was being coifed at Ladies' World of Hair Design. I learned early in life that it isn't easy being a fashion victim.

I was also afflicted with a condition some psychologists refer to as "female identification." All my friends were girls; they were just so much more fun and they never tried to beat me up. During recess, while all the boys stood in a large group talking about war toys and kung-fu movies, I could be found on the swings with all the little girls, gleefully singing our favourite selections from *The Partridge Family*. I realize now that this was somewhat an error of judgment. But what the hell — I was happy.

The first hint that I was being singled out came on the first day of grade six. Our new teacher asked us all if we had nicknames we preferred to be called. Everyone did. Everyone but me. My friend Angie, seeing how hurt I was not to have friends close enough to bestow upon me a nickname (and also noting the teacher's pathetic glance in my direction), jumped valiantly to my aid. "My brother and his friends," she offered helpfully, "call him fairy." School lost all its charms from that day forth.

By the third month of grade six, I was dying to move on to grade seven, since it involved going to a different, much larger school on the other side of town, with lots of kids who didn't know me. When I finally got there, however, I found my reputation had preceeded me.

One day, halfway through grade seven, my friend Laura sneaked a copy of *Playgirl* into class. In the magazine was a subscription card with a picture of Burt Reynolds in the nude. On an impulse (and not knowing exactly why), I slipped the card from the magazine while no one was looking and stuffed it into my desk. About a week later, it was found. After school, I was surrounded by a group of boys who wanted to know why I had this particular picture in my desk. Seeing I was cornered with no means of escape, I was forced to break down and tell the shameful truth. I wonder how my mother would feel if she knew all the kids at school thought I was supplying her with pictures of naked men.

Grade eight brought romance to my life. Joan was a cute girl, and we had a

Why I read The Body Politic.

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